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**The Effects of Campus Recreational Programs On Attitudes of Arabs
and Jews Toward Each Other**

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Dedication

I dedicate my dissertation work to my family. A special feeling of gratitude to my loving parents Michael & Sara and sister Arielle, whose unyielding love, support, and encouragement have enriched my soul and inspired me to complete this research.

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Abstract

The Effects of Campus Recreational Programs On Attitudes of Arabs and Jews Toward Each Other

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The University of Texas at Austin, 2019

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Problems exist in relations between Arabs and Jews in Israel. There are many recreational activity programs in Israel, mainly working with children, which aim to improve relations. Research conducted over the last eight years shows that these programs make a positive impact on the attitudes of Arabs and Jews toward each other (Galily, Leitner and Shimon, 2013; Litvak-Hirsch, Galily and Leitner, 2015).

Arab and Jewish college students in Israel study at the same campuses. But, research (Sky and Arnon, 2017) conducted at one campus (The Wingate Institute) showed that merely having Arabs and Jews at the same campus does NOT make a significant positive impact on attitudes toward each other. The aim of this research was to study the effects of a new recreational activities program (which included dance) at three Israeli college and university campuses on the attitudes of Arab and Jewish students toward each other.

Quantitative research (pretest and posttest questionnaires) and qualitative research (written reflections of participants and observations by the principal investigator) were utilized to evaluate the effects of the program on attitudes. The quantitative analysis found only three statistically significant differences in comparing pretest and posttest responses: An increase in Jewish Wingate students saying that they had an Arab friend; a decrease in Jewish Seminar HaKibbutzim students saying that they thought that most Arabs hate Jews; and an increase in Jewish BGU students saying that most Arabs hate Jews. The lack of statistically significant findings was in part due to the positive attitudes of participants from the beginning, leaving little room for improvement. Also, more Arabic-speaking participants were needed in the programs, despite extensive recruitment efforts.

The qualitative analysis showed that many participants experienced positive attitude change and acquired knowledge that could help them implement similar programs in the future. Dance seemed to be an especially effective form of activity for facilitating positive interaction between Arabs and Jews. Continuation and expansion of these type of programs to college and university campuses throughout Israel is recommended as a way to try to improve relations between Arabs and Jews.

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Chapter 1: Introduction

Background of The Problem

Israel is a country that has been historically associated with conflict. Although efforts have been made to ease tensions there is still a great deal of intentional work needed to improve relations in this diverse society. There are many recreational activity programs, such as sports, music, art, dance, and theater in Israel which aim to improve relations between Arabs and Jews. Research conducted over the last eight years show promise of a significant positive impact on the attitudes of Arabic-speaking and Jewish Israelis toward each other (Galily, Leitner and Shimon, 2013; Litvak-Hirsch, Galily and Leitner, 2015). However, these programs are limited by segregated communities and geographical constraints. While these programs have shown some promise, other researchers indicate a lack of genuine effort (Bishara, 2001).

Meanwhile there is an opportunity for “conflict mitigation/resolution through recreational activity” on college campuses in Israel which has not yet been seized. There are Arabic-speaking and Jewish students going to school together on many college campuses in Israel already, mitigating the need to provide transportation to bring the two groups together. As recently completed research by Sky and Arnon (2017) at The Academic College at The Wingate Institute shows, merely having Arabic-speaking and Jewish Israeli students at the same campus does NOT make a significant positive impact on attitudes toward each other. This indicates the need for substantial efforts to assuage

the tensions between groups (such as special recreational activities to bring the two groups together) is needed to attain a sense of parity.

The Van Leer Institute (2018) corroborates these findings with recent research showing that even though the Arabic-speaking student population attending Israeli colleges and universities have increased by 80% (making up 15% of the overall student body), the conditions of integration and the social atmosphere on campus has not improved for Arabic-speaking students. Furthermore, 64% of Arabic-speaking students take longer to graduate compared to Jewish students, and so the Van Leer Institute believes that creating a more inviting and affable atmosphere will decrease dropout rates and perhaps help Arabic-speaking students complete their degrees in less time. Seventy eight percent of Arabic-speaking respondents reported that sitting separately from Jewish students contributes to feelings of alienation, 80% say separation between Jewish and Arabic-speaking students during breaks contributes to feelings of alienation, 83% responded that studying in joint study groups increases feelings of belonging, and 80% say that participating in campus activities contribute to feelings of belonging.

In line with the last statistics, perhaps if there were recreational activity programs conducted on college campuses in Israel specifically designed to bring Arabic-speaking and Jewish students together in a positive atmosphere, positive attitude changes would ensue. Since Jewish culture is considered dominant, it should provide access and utilize its privilege to accommodate the needs of Arabs entering these environments. To ignore this is to perpetuate feelings of alienation and subordination and deepen the divide between these cultures. The aim of this research is to study the influence of a new recreational

activities program (which includes dance) on Israeli college and university campuses on the attitudes of Arabic-speaking and Jewish students toward each other.

Connection to Physical Education

The goal of Physical Education (PE) is “to develop physically literate individuals who have the knowledge, skills and confidence to enjoy a lifetime of healthful physical activity” (SPARK, 2014), but PE programs have the power to accomplish much more than solely developing physically literate individuals. They have the potential to bring people together in positive and meaningful ways, and have “the ability to bridge many of the gaps that develop whenever diversity is present” (Bisson, 2005). Sports and physical activity (PA) gives individuals a chance to develop their relationships with peers, create shared expectations, follow rules together, and enhance cooperation (Branta & Goodway 1996) which can ultimately lead to improved attitudes among people.

Walter & Sat (2013) explain that since it can be difficult for individuals to communicate their feelings vocally, movement, and especially dance, becomes even more important for them to express themselves. PE and PA help build emotional intelligence, which can be more important than cognitive intelligence in regards to successfully integrating into the social environment. Ever since there were humans there was also movement, which is a basic human need and impulse.

The ways that sport and physical activities are taught have the power to shape societies in positive ways, as they can be used to promote common values that are essential for the integration and development of a society. Therefore, PA and sport can be used as a

tool to help maintain social order, individual development, and positive outcomes for a society, which can be fostered through increased sport and PA participation.

According to Galily, Tamir, Meckel and Eliakim (2012), participation in sport and physical activity has been increasing in Israel. According to a survey of over 500 adults, the percentage of Israelis who participated in physical activity more than doubled from 1992 to 2008. About 56% of Israelis reported that they participate in physical activity on a regular basis.

A study of physical activity levels among Jewish and Arab adolescents in Israel (Tesler, et al., 2019) found that Jewish youth had higher levels of physical activity than did Arab youth. The research study was based on data from over 16,000 Israeli Arab and Jewish adolescents. It was also found that females were less physically active than males. As discussed by the researchers, disparities in physical activity levels can also lead to disparities in health.

PA has been used as a tool for social purposes in Israel. A study was conducted in Israel by Bar Gil (2012) in which a dance program during recess was introduced at a school for the purpose of reducing the school's violence and improving the its social. Bar Gil (2012) notes that the program was found to have a positive impact on both the level of violence and the social climate, because it was inclusive to all students and promoted feelings of unity. He elaborates that in the dance program there were no winners or losers, and success was achievable by all which helped students develop improved self-esteem.

Israel is an example of a country that has experienced conflict, and in particular tensions between its Arabic-speaking and Jewish citizens. There have been many efforts

made to reduce these tensions, and in particular the use of sport and PA to bring together Arabic-speaking and Jewish Israelis to improve relations. This study examined the effects of campus recreational programs on attitudes of Arabic-speaking and Jewish students toward each other. Firstly, an overview/rationale of the study is presented, and secondly a brief historical summary of Israel is given to understand the context of the problem that is being addressed in this study.

Attacking the Problem with Sports for Peace

A survey conducted for The U.S. Embassy in Israel in March 2017 listed more than 50 different organizations and individuals involved in conducting “sports for peace” programs in Israel with Arabic-speaking and Jewish citizens. In addition to these sports programs, there are many other recreational activity programs, such as music, art, dance, and theater in Israel which aim to improve relations between Arabic-speaking and Jewish Israelis. Research conducted over the last eight years shows that these programs make a significant positive impact on the attitudes of Arabic-speaking and Jewish Israelis toward each other (Galily, Leitner and Shimon, 2013; Litvak-Hirsch, Galily and Leitner, 2015). Many of these programs involve a great deal of effort and cost in terms of logistics and transportation because the Arabic-speaking and Jewish children participating in these programs live in separate communities that are often far away from each other.

There is an opportunity for “conflict mitigation/resolution through recreational activity” on college campuses in Israel which has not yet been explored. There are Arabic-speaking and Jewish students going to school together on many college campuses in Israel already, so there is no need to provide transportation to bring the two groups together. As

recently completed research by Sky and Arnon (2017) at The Academic College at The Wingate Institute shows,

1. Merely having Arabic-speaking and Jewish students at the same campus does NOT make a significant positive impact on attitudes toward each other.
2. Significant learning from each other about culture, tradition, attitudes, etc. did not occur.
3. Cultural diversity on campus does not guarantee intercultural experiences.
4. Intercultural significant learning should guide efforts to enhance intercultural competence (Otten, 2003).

The purpose of Sky and Arnon's (2017) study was to examine the attitudes of Jewish and Arabic-speaking students towards each other during their time attending university. Their study involved 415 undergraduate students 335 (80%) of which were Jewish and 70 (20%) of which were Arabic-speaking, 217 (53%) were male and 188 (47%) were female. The authors conclude that the interactions students experience while attending university are not enough to positively change attitudes and emotions, and state that a significant change will only occur if universities offer special courses and activities aimed at bringing students together. Sky and Arnon. (2017) also explain that students tend to report positive attitudes toward the "others," but this does not transfer over to real life. Students also report the importance to "learn about the others," and are interested in gaining more knowledge.

But, perhaps if there were recreational activity programs conducted on college campuses in Israel specifically designed to bring Arabic-speaking and Jewish students together in a positive atmosphere, positive attitude changes would ensue. The aim of my research was to study the effects of a new recreational activities program (which includes dance) on Israeli college and university campuses on the attitudes of Arabic-speaking and Jewish students toward each other.

Israel is a country that is often times associated with conflict. Since its creation in 1948, many wars have been fought for a variety of reasons. These tensions are multifaceted and complex, involving not only Israelis and Palestinians but in fact most of the world. But, in particular, these tensions impact the relations between Arabic-speaking and Jewish Israelis. Before, discussing brief history of the conflict associated with Israel, my positionality is presented in the next section.

Statement of Positionality

The way I have learned history has been shaped by my upbringing and educational experiences and these experiences have shown me that for those that live in this region, the conflict is embedded in simple daily moments and is very intimate. I first came to Israel at the young age of three - my family and I moved to Israel every four years for a year and spent nearly every summer there. I was a student in the Israeli public school system, and also studied abroad at Tel Aviv University for my junior year. Each time I returned to the U.S. I was faced with challenging questions regarding the Arab Israeli conflict, which is a complex and multifaceted issue making this conversation often times an emotional and painful one for me to have. My feelings have been shaped by personal experiences and by

messages I see and hear from friends, family, and media sources. My personal interactions with individuals from the Arab sector have mainly been positive, as I am somebody who generally does have positive interactions with people. I want to be liked by others and so it is important for me to be kind and gracious to them. I enjoy meeting new people and learning about their background and character, understanding their complexities and behavior.

I have also had some complicated experiences growing up in Israel that have affected my attitude toward the Arab sector, but I have consciously made efforts to keep this from affecting the ways I interact with Arabic speaking individuals. I remember when I was 13 years old, my family and I spent the summer in Netanya, a city 20 minutes north of Tel Aviv. My friends and I had been debating whether or not to go to the mall that day and eventually we decided not to, and several hours later it was all over the news that there had been a suicide bombing at the same mall we had wanted to go to. Four people died and almost 100 people were severely injured because the suicide bomber had put nails and bolts in the bomb to try and hurt as many Israelis as possible. My friends and I knew people that had been at the mall and had witnessed the attack, and I think this was when I started realizing how close to home the conflict was and how I could also be affected by it.

I worked as a camp counselor in Haifa during the summer of 2014, a main city in Northern Israel. This was during Operation Protective Edge, also referred to as the 2014 Gaza War. Hamas and other terrorist organizations had significantly increased rocket fire at areas inhabited by civilians in Southern Israel. Nearly 250 rockets were fired within three weeks forcing the Israel Defense Forces (IDF) to react. The campers did not have access

to their phones while they were at camp, and so we, the counselors, had discussions with them about what was happening. Many of them were from Southern Israel, and they were nervous and stressed about their family's' well-being. I remember taking them to the bomb shelter during alarms and making up games to distract the campers from the highly stressful situation. Just like many of the participants in the program, I too came in with complex experiences that both consciously and unconsciously affected my uncertainties and ways of being with others. In this context there is no such thing as neutrality, but through honest and open engagement with one's positionality and lived experiences it can be possible to engage in respective discourse.

Israeli society is deeply segregated, like most societies. Therefore, as a Jewish American living in Tel Aviv, a cosmopolitan liberal city, I rarely come into contact with Arabic-speaking individuals in my social and professional life. This intensifies my own uncertainties making it so that the stories I have shared above reflect my most formative experiences with Arabic-speakers. In these stories it is not about the individual but rather about the group. For this reason, I was very interested in conducting this research to see how interacting with individuals and changing my own spatial habits would affect me personally.

I currently teach at The Academic College at Wingate and I have several Arabic speaking students. When I interact and work with them I do not think about the conflict, because they are entirely separate from it to me. I wonder how they feel about living and studying in a country which by definition is not completely theirs since it is a 'Jewish country,' and therefore wonder if they feel a part of society and identify with it. This

complexity was brought to light when in one lesson while we were reviewing vocabulary and I asked an Arabic speaking student what occupation meant. She said, “Occupation, like how Israel occupies the Golan Heights.” For a second, I didn’t know exactly how to respond because in the class context ‘occupation’ meant job. I didn’t know whether or not to open up the class to have a conversation about it. I decided to acknowledge her comment, by highlighting how her connection to the word was correct but not in the way we were talking about the word in class. I then decided to continue with the vocabulary lesson. I was afraid to have this conversation in fear of making any of the students feel uncomfortable. My attitudes toward Arabic speaking individuals in Israel has improved due to my experiences teaching at Wingate, because I have grown to know my students on a personal level and which has helped me to further my appreciation of our similarities. When I just see people from a distance I sometimes first see our differences, but when I have these close interactions I experience kindness and warmth and I hope that my students feel the same from me.

On another note, I taught dance classes throughout the Austin community for several years and have been able to see firsthand the ways in which dance helps cultivate confidence and community among groups of strangers. I am also currently teaching dance fitness at the only women’s prison in Israel. My students at the prison come from all different backgrounds and religions, and I see the way dancing positively affects their moods and they tell me that they are able to forget about their struggles for the hour that we dance together. Even though the prisoners all speak different languages, when they are

dancing they smile and cheer and communicate joy through their movement. Each week I am astonished by the amazingly cheerful atmosphere that is created in the prison.

I think that when dance is taught in a fun and interactive way, it takes the focus off the differences that we label ourselves and others with, and instead dancers are concentrated on the movements and positive interactions with one another. Walter & Sat (2013) explains that since it can be more difficult for individuals to communicate their feelings vocally, movement, and especially dance, becomes even more important to express themselves. My position corroborates with Walter & Sat (2013) that engaging in formal and dialogue can be difficult for many, and I believe that engaging in uplifting activities that promote laughter and community can help improve relationships. My position is supported by previous research on sports for peace programs (Leitner, Galily, and Shimon, 2014; Leitner, 2014; Galily, Leitner, and Shimon, 2013; Galily, Leitner, and Shimon, 2013; Leitner, Galily, and Shimon, 2012; Leitner, and Sher, 2000; Leitner, Sher, and Shuval, 1999; Leitner, Galily, and Shimon, 2014) that show that participating in recreational activities positively affect attitudes.

Through several different methods, I strive to make my analyses and findings as objective as possible. Literature from multiple perspectives have been reviewed, anonymous reflections were written by both Arabic speaking and Jewish participants to get multiple perspectives, and pre and posttest questionnaires were administered and data collected anonymously. Another potential bias in this study is that the majority of participants in the activity sessions were Jewish. I have made extra attempts to have in depth conversations with Arab participants to further my understanding of their differing

opinions. In addition, I had separate meetings with an Arab coach/student who brought many Arab and Palestinian participants to some of the activities, in order to gain insight into their perspectives. My hope in speaking to him in this different setting was to encourage him to voice thoughts that he might have felt uncomfortable to share in a public setting.

The Four Phases of Modern Israel's History

Israel's history is a deeply contested one and people see it in different ways. The section below has been written in an attempt to present an objective view, and authors with opposing views have been included. The historical events influencing Israel's current situation can be conceptualized in terms of four phases. **Phase I** began in 1882 and continued until 1948. **Phase II** began in 1948 and continued until 1967. **Phase III** began in 1967 with the outbreak of the "Six Day War" and lasted until 1985. **Phase IV**, which is the current phase, began in 1985 (Dowty, 2014; Sela 1994; Ma'oz, 2002; Shlaim, 1996; Jaeger & Paserman 2008).

Phase I. Before the state of Israel came into existence, it was ruled by the Ottoman Empire and then by the British and had both Arabic-speaking and Jewish inhabitants. According to Dowty (2014), by the 1880s the Ottoman Empire's control over the Palestinian districts had weakened and European influence had increased. The Jewish population also increased greatly and the majority of Jerusalem's inhabitants were Jewish.

According to Sela (1994), there were periods of relative calm between the Arabic-speaking and Jewish residents and also acts of violence toward each other. Both the Jewish and the Arabic-speaking inhabitants experienced internal political struggles. In Sela's (1994)

view, a particularly significant event during this phase was the 1929 Arab riots. What led up to these riots was controversy over the “Wailing Wall.”

There was a year-long period of growing tensions between Muslims and Jews leading up to the 1929 riots (Sela, 1994) and growing concern among the Muslims regarding the desire of Jews to increase their rights to ownership/and worship at the Wailing Wall which was perceived by the Muslims as infringing upon Muslim holy sites adjacent to the Wailing Wall. In the 1929 riots, approximately 60% of the Jewish settlements in the land of Israel were attacked causing a great deal of destruction of property and loss of life (Sela, 1994). The oldest Jewish community in Hebron, was almost completely destroyed with 66 of its Jewish residents were murdered and in Safed, 20 of its Jewish residents were murdered (Sela, 1994). Many other incidents occurred during this phase which created ill will between Muslims and Jews.

Since tensions were high and their desires and needs were in opposition, the U.N. presented a partition plan in 1937 that gave 20 percent of the land to a Jewish state and the rest was given to the creation of a Palestinian state. While the Jewish community accepted the partition plan, a majority of the Palestinians rejected it. Then in 1939 the British White Paper was presented, which called for a Jewish national home to exist under an independently governed Palestinian nation, which the British promised to grant to the Arabs in 10 years. It also restricted Jewish immigration to Palestine. The Jewish community rejected the proposal and the Palestinians rejected it as well (Ma'oz, 2002). Since then, the two sides have been in opposition still unable to reach a mutual agreement.

The Jewish state of Israel was declared in 1948 and British rule ended. The Palestinians and the Arab world did not accept this new Jewish country and announced war in order to gain control of this region. The Arab world was defeated and Israel maintained control. In many ways, the root of the conflict can be traced back to this historical event, as still today many Muslim Arabs do not recognize Israel as a legitimate Jewish state (Naor, 2008). In 1948, Mizrahi Jews (Jewish people of Middle Eastern and North African descent) were expelled from the Arab countries in which they resided and began fleeing to Israel and replacing Arab labor, which led to phase II.

Phase II. The recognition of the Jewish state in 1948 marked the start of the **phase II**, which lasted until 1967. This newly formed country brought in massive waves of Mizrahi and Ashkenazi Jewish immigrants, while many Palestinian Arabs left Israel. Nets-Zehngut (2011) states that the Palestinian refugee crisis is to this day one of the biggest obstacles towards peace between Israel and the Palestinians. The author identifies nine major causes for the mass departure of the Palestinians. 1. *“Initiation of war”* - since the Palestinians initiated the 1948 war they are accountable for its aftermath including the Palestinian mass departure 2. *“Leadership calls (inclusive)”* - Palestinian leaders and authorities from the Arab world gave implicit and explicit calls, usually over radio broadcast, telling all Palestinians to leave Israel 3. *“Leadership calls (partial)”* - Palestinian leaders directed Palestinians in local areas to flee due to specific reasons 4. *“Fear”* - Similar to most wars, the Palestinians feared their opposition (Israelis/Jews) 5. *“Societal collapse”* - This is due to several reasons: most of the Palestinian elite left during the beginning of the war, there were internal tensions, and Palestinians were experiencing defeat in war, and so Palestinian society slowly began to fall

apart 6. “*Flight*” - The Palestinians left their communities before and after the war due to unknown reasons 7. “*Expulsion*” - Israeli/Jewish security expelled/evacuated some of the Palestinians and they had to seek refuge elsewhere 8. “*Psychological pressure*” - psychological pressure was placed on Palestinians by Israeli/Jewish security to leave. They urged the Palestinians to avoid harm by fleeing 9. “*Frightening attacks*” - Israeli/Jewish security would sometimes attack Palestinian communities during the war in order to scare them so they would leave.

The above paragraph illustrates the many factors at play for causing the Palestinian exodus. The culmination of fearing a new government ruled by their perceived enemy and direct orders from Palestinian leaders led to the Palestinian refugee crisis which to this day has not been solved. According to Naor (2008), by the end of the 1948 War of Independence, approximately 700,000 (out of 1.3 million) Arabic-speaking residents of Palestine became refugees.

Phase III. The Six Day War brought the beginning of the **third phase**. The Six Day War was not a result of planning, but rather a consequence of catastrophic events, involving the participation of great powers. The conflict began when Nasser (Egypt’s leader) was notified by the USSR that Israel was sending troops to the Sinai. Nasser took immediate action by sending Egyptian troops to the Sinai border with Israel, pushing out the United Nations Emergency Force from Sinai (this removed the international buffer), and banned Israeli shipping in the Straits of Tiran on May 22. Nasser’s drastic measures caused Israel to initiate a war, which ended with Israeli victory (Shlaim, 1996).

The outcome of the war gave Israel control over the West Bank, Gaza Strip, Golan Heights, and East Jerusalem. Since the Gaza Strip and the West Bank were considered occupied territories, the Palestinian inhabitants were non-citizens. Israel needed to justify her control over the territories so Ethno-nationalism ideology became prominent along with the already common Republicanism. In response to Ethno-nationalism, the PLO began to rise to power with Yasser Arafat as their leader.

In 1973 there was another major war, known as the Yom Kippur War. Shlaim (1996) states that the Yom Kippur War was the result of three factors: Unsuccessful proposals from the international community to solve the Israeli-Arab dispute; a newly formed Arab coalition whose goal was to fight Israel; and weapons being supplied by world powers.

Phase IV. The year 1985 marked the beginning of the **fourth phase**. Many new immigrants arrived to Israel from the USSR, Ethiopia and other places. Moreover, Republicanism started to decline and in response Liberalism increased as a popular ideology of Israeli citizens. Israeli society became less focused on Zionism and more concerned about the individual. People's mindset became less about what they can contribute to Zionism, but rather how they can benefit from Israel.

The fourth phase is marked by the second intifada, a cycle of violence that greatly increased tensions between Muslims and Jews. According to Jaeger and Paserman (2008), from the outbreak of the second intifada in September 2000 through May 2007, there were over 1,000 Israelis killed in terrorist incidents and many thousands more injured. During that time period, over 4,000 Palestinians were killed. The negative effects of this violence on

relations between Arabic-speaking Israelis and Jews has been significant, and continues to affect the current situation.

Many of the Israeli Jews killed or injured during the second intifada (violent uprising) were victims of suicide bombing attacks. In an effort to stop these suicide bombings, Israel constructed security barriers separating Gaza from Israel and the West Bank from Israel. Perry, Apel, Newman and Clarke (2017) conducted an evaluation of the effects of the West Bank security barrier on terrorist attacks and fatalities using crime wave models of past situational crime prevention research. The authors state that despite extensive criticism of the barrier for increasing motivation for terrorist attacks due to the additional restrictions it places on the lives of Palestinians, they found the security barrier to be effective in reducing terrorist attacks and fatalities. Suicide bombings were almost completely eliminated. Surprisingly, it was found that not only were fatalities on the Israeli side drastically reduced, but fatalities on the Palestinian side were also reduced (Perry, Apel, Newman and Clarke, 2017). The authors theorized that the reduction in Palestinian fatalities was caused by the increased perceived risk and effort involved in attempting attacks against Israelis, which led to less terrorist attacks being launched and consequently a reduction in Palestinian fatalities. Nevertheless, the security barrier is detested by many Arabs and has increased separation between Arabs and Jews which contributes to tensions between the two sectors.

Islamic anti-Semitism

Hassan (2009) argues that the main cause of modern Islamic anti-Semitism is the creation of a Jewish state. He says that “Palestine – and the plight of Palestinians in the Israeli-Palestinian conflict – is the single most important factor in the incorporation of anti-Semitism

in the contemporary Arab Muslim consciousness and, in particular, in the agenda of modern Islamist movements” (p. 459). This makes sense as violence erupted when Jewish migration to Palestine increased and the formation of an independent Jewish state became more feasible. This is shown by the 1929 Arab riots and the War of Independence in 1948, or as the Arab world refers to as the Nakba, meaning "Day of the Catastrophe." However, it is worth considering the reasons behind why the existence of a Jewish state is a catastrophe.

The creation of Israel is often times used to rationalize anti-Semitism in Islamism and Zionism has become a word surrounded by negative implications. For example, Hassan (2009) writes that “Zionism saw Palestine as European imperialism did, as an empty territory paradoxically filled with ignoble and even despicable native” and “Zionism not only accepted the generic racial concepts of European culture, it also banked on the fact that Palestine was actually peopled by a backward people, over which it ought to be dominant” (p. 458). This overview is intended to provide a better understanding of the causes of conflict between Arabs and Jews in Israel.

Postcolonialism

Postcolonialism can help explain certain power structures that exist in Israel. The following is an overview of postcolonialism and the ways in which it does and does not relate to the situation in Israel. Postcolonialism is a cultural, intellectual, political, and literary movement that analyzes the representation of the historical experiences and subjectivities of the victims, individuals and nations, of colonial power. Postcolonialism is the resistance to colonialism and marked by the attempt to understand the conditions of colonialism’s lasting consequences.

Quijano (2007) discusses the origins of colonialism and its influence on today's post-colonial framework. Today, according to Quijano (2007), much of Latin America and Africa are the victims of exploitation and domination by Western European dominators and their Euro-North American descendants. The exploitation and domination began hundreds of years ago when Western European countries invaded Latin America and Africa, violently conquering and colonizing these areas. Although the Western European nations are no longer ruling these areas, they continue to economically exploit and oppress the people of these regions. As discussed by Quijano (2007) in the present day "post-colonial era" there is a racial/ethnic aspect to the current situation. It continues to be the "Western" and "Caucasian" people who dominate and control the lives of the "non-Caucasian" and "non-Western" indigenous people.

Colonialism inflicted serious political, psychological and economic harms on the colonized. Colonizers were not simply content to impose its rule upon the present and future of a dominated country, they wanted more. Mignolo (2007), quoting Franz Fanon, the Wretched...1961:

Colonialism is not satisfied merely with holding a people in its grip and emptying the native's brain of all form and content. By a kind of perverse logic, it turns to the past of the oppressed people and distorts it, disfigures and destroys it (p. 1-2).

Mignolo (2011) writes of the indelible wound left by colonialism, "the degradation of humanity, in the inferiority of the pagans, the primitives, the under-developed, the non-democratic" (p. 63). He argues that our current situation demands a de-colonial philosophy

that offers different social, political, and economic norms, different from that of colonialism.

According to Bogdanor (2014) and Muravchik (2013), a well-known and widely cited academician, Edward Said, connected colonialism and post-colonialism/decolonization with the Arab-Israeli conflict. In Said's view, the Jews were the colonizers, the occupiers/settlers of land that was not theirs, forcing out and oppressing the indigenous (non-white) people of Palestine, namely the Arabs, or 'Orientals.' Said theorized that 'mainstream societies,' in this case the Zionists, look at and study 'others' within the confining space of 'Orientalism' in order to understand their cultures. The principles of 'Orientalism' assumes that 1) The West is rational, developed, humane, superior while the Orient is underdeveloped, unusual and inferior 2) Summaries are preferable to direct evidence since Orientals cannot be trusted 3) The Orient is uniform and unchanging, incapable of self-definition, and the generalized vocabulary of orientalism is entirely objective, and 4) The Orient is to be feared, which through research and development people have accepted. These exotic representations determine the ways that the 'other' is understood (Said, 1979).

This discourse was displayed in some of the Zionist movement's founders and early Jewish settlers through their attitudes towards the Arab 'Other' which have some parallels to Said's 'Orientalism' (1979). In other words, there were individuals from the first generation of Zionist settlers who brought Eurocentric values with them; however, there were also Zionist settlers who romanticized the 'Orient.' The situation in Israel was and is more complex than labeling the Jews or Zionists as the colonizers and the Arabs as

the ‘Orientals.’ Shimoni (2007) argues that the central issue in regards to the Arab-Israeli conflict has to do with nationalism, because “it has always been a conflict between two national movements, seeking national self-fulfillment, ultimately in the form of sovereign national self-determination in the same territory” (p. 867). Said’s (1979) work also helps us see the challenge of identifying with the complexity of the other, and the ways in which we are socially conditioned to always see the other as a racialized and sexualized objects rather than as regular human beings. Bogdanor (2014) and Muravchik (2013) state that the basis of Said’s equating of the Jews with the European colonizers is faulty because the Jews have had a continuous presence in the land of Israel and are also the only people who had an independent state in that land. Said has made statements in support of dealing harshly (executing) Palestinians suspected of collaborating with Israel (Bogdanor, 2014).

From the perspective of certain scholars, the Jews did not colonize Palestine in the ways described above. When they arrived in Palestine in the 1800s, they came unarmed, and acquired land in legal manners. In contrast to the examples described above, the Jews who emigrated in the 1800s did not come in a position of power nor did they come as an occupying force. The Ottoman Empire ruled Palestine and the Jews who emigrated in the 1800s did come to overthrow the Ottoman Empire, but to live and abide by their laws just like the Arab citizens, and then lived under British rule once England took control (Dowty, 2014).

Summary

To this day there is still a great deal of intentional work needed to improve relations in this diverse society. Eisenbud (2017) quotes Yaniv Sagee, director of Givat Haviva, who says that

“There is still not enough maturity and understanding among the Jewish public for practical steps for living together. The majority of the Jewish public is unwilling to relinquish resources and positions of power to promote equality for Israel’s Arab citizens, and to build deeper partnerships in order to promote equality for Arab society” (p. 1).

Whether or not Sagee is correct, this quote illustrates that there is still conflict and tension in Israeli society and strengthens the need for programs that intentionally work to improve relationships.

As described in the overview of the “four phases” of modern Israel’s history, the tensions between Arabs and Jews have multiple causes and are deep and complex. Even before modern Israel officially became a nation in 1948 there was a great deal of violence between Arabs and Jews living in the land of Israel. The creation of the nation in 1948 is still the key to understanding the conflict in that many Arabs around the world and even within Israel today do not accept or acknowledge Israel as a homeland for Jews. Every year when Jewish Israelis commemorate their “Independence Day” (something like the fourth of July in the U.S.) many Arab Israelis are commemorating the day as the “Nakba” (catastrophe). There is no one simple solution to improving relations between Arabs and Jews and making peace but there are various ways to try to improve the situation and one

such way is through programs bringing together Arab and Jewish Israelis in a positive atmosphere, such as the “sports for peace” programs described in the next section.

Statement of the Problem

Problems exist in Arab-Jewish relations in Israel and one approach to improving relations is joint recreational physical activity programs for the two groups. This research sought to evaluate the effects of recreational physical activity programs that were conducted at three different college campuses in Israel on the attitudes of Arabic-speaking and Jewish students towards each other.

Purpose of the Study

The main purpose of this study is to explore ways to contribute toward improving relations between Arabic-speaking and Jewish citizens in Israel through the provision of a new recreational activities program (with a prominent dance component) on Israeli college and university campuses which will bring together Arabic-speaking and Jewish students in a positive atmosphere. A secondary purpose of the study is to examine which recreational activities are most effective in producing positive attitude changes.

Research Questions

1. Will the attitudes of Arabic-speaking students change towards Jews through participation in recreational activities? (Quantitative data).
2. Will Jews’ attitudes change towards Arabic-speaking students through participation in recreational activities? (Quantitative data).

3. What recreational activities seem to be most effective in creating positive attitude changes? (Qualitative data).
4. What is the role of dance in producing positive attitude changes? (Qualitative data).

Significance of the Study

This research has the potential to help to assist in understanding how recreational activities may improve relations between Arabic-speaking and Jewish citizens in Israel and aid in addressing the greater issue of peace. Furthermore, this study can help to stimulate an expansion of recreational activities on many college and university campuses in Israel which could lead to a widespread improvement in relations between Arabic-speaking and Jewish citizens in Israel. In addition, this study can have applicability to efforts to improve conflict situations in other countries, such as the tensions in race relations in the U.S.

Definition of Terms

- **Performativity** as a concept highlights the centrality of movement, which is influenced by cultural traditions, personal temperament, environment, political affiliations, and social & spiritual associations. In other words, with a performative outlook on the world, movement and actions are more powerful than words (Barad, 2003; Butler 1988).
- **Conflict resolution** refers “The methods and process of negotiation, arbitration, and institution building which promote the peaceful ending of

social conflict and war” (Brown, McLean, and McMillan, 2018) and **not** the aim of the program being researched in this study.

- **Conflict mitigation** refers to the lessening or reduction of a dispute or conflict (Litvak-Hirsch, Galily, and Leitner, 2016) and is the overall aim of the program being researched in this study.
- **Recreational activity** refers to any activity performed during leisure (free time) usually for the purpose of enjoyment (Leitner and Leitner, 2012). It can involve a wide variety of activities such as sports, music, dance, art, and theater.
- **Sports for peace programs** refers to activity programs which use sport as the main intervention tool in attempting to reduce conflict and improve relations between two or more groups of people (Galily, Leitner and Shimon, 2013).
- **Conflict mitigation through recreational activity** refers to a broader range of activities than “sports for peace programs” and can include music, dance, art, theater and other activities, including sports, for the purposes of reducing conflict and improving relations between two or more groups of people (Leitner, Sher, and Shuval, 1999).
- **Arabic-speaking Israeli student/citizen** refers to Israeli students/citizens whose first language is Arabic. This includes Muslims, Christians, Druze, Bedouins, and others who went to schools where instruction was in Arabic and their first language is Arabic, not Hebrew.

Assumptions, Limitations, and Delimitations

Assumptions

1. Respondents will answer the questionnaires thoughtfully and honestly
2. During interviews informants will speak openly and honestly
3. Students will attend and participate in activities fully
4. Program leaders will lead activities professionally

Limitations

1. Students participated in less than eight weeks of activity which may not be enough time to make long lasting attitude changes.
2. Students' attitudes were already positive towards one another and therefore there was little room for improvement.
3. Even though questionnaires were anonymous, participants may not have answered questions honestly and gave "socially acceptable" answers.
4. Students maybe did not enjoy all of the selected activities and therefore didn't participate fully.
5. Students might have held prejudices towards others which could have prevented full participation.
6. Barriers in communication due to differences in language might have existed.
7. At two of the colleges participants were comprised only of education majors.

8. A high percentage of participants were commuter students which limited the opportunities to interact informally beyond the structured activities.
9. Subjects answered questionnaires anonymously so individual changes in attitudes were not able to be analyzed, only group changes were.

Delimitations

1. The study was conducted on only three college campuses.
2. The recreational programs were implemented only on campuses in Israel.
3. The study consisted only of Israeli college and university students.
4. The recreational programs included a limited variety of activities.
5. Attitude changes were studied over the course of just one semester, and may not have reflected long term attitude changes.
6. Efforts were made to balance the number of Arabic-speaking and Jewish participants, but obtaining an equal number of Arabic-speaking and Jewish students for this study was not a guarantee.

Conclusion

In summary, a serious problem exists in Israel as it does in other countries (including the U.S.) with tensions/relations among different racial/ethnic/religious groups. This study examined one approach to conflict mitigation, that being integrated recreational activity programs on college campuses. Perhaps if this research reveals that the recreational activity program with Arabic-speaking and Jewish students at the three Israeli college campuses succeeds in improving attitudes of Arabic-speaking and Jewish students toward

each other then it can be replicated on campuses throughout Israel as well as in the U.S. and other countries around the world.

Chapter 2: Literature Review

Introduction

This study builds upon previous research (Leitner, Galily, and Shimon, (2014); Leitner, Galily, and Shimon, (2012); Galily, Leitner, and Shimon (2013); Litvak-Hirsch, T., Galily, Y., and Leitner, M.J. (2015) and other studies) on the effects of sports programs on attitudes of Israeli Arabic-speaking and Jewish teenagers and young adults towards each other. A nationwide study of over 3500 Israeli teenagers, conducted by the Carmel Institute in 1994 (Gal, 1996), found that among Jewish teenagers, 37% hate all or most Arabs, and 59% believe that all or most Arabs hate them. Among Arab teenagers, 62% believe that all or most Jews hate Arabs, and 24% hate all or most Jews. The study also found significant differences in attitudes according to how religious participants were. For example, 61% of Jews in religious vocational schools expressed hatred towards Arabs, while only 9% of Jews from secular kibbutzim (small villages based on socialist values) expressed hatred towards Arabs. As mentioned in Leitner, Galily, and Shimon, (2014)'s review of literature, attitudes have fluctuated since the 1970s: in 1974, 32% of Jews surveyed expressed hatred towards Arabs; a 1988 study indicated that 40% hated Arabs; in 1994, the figure was 37%. Statistics most likely fluctuate due to changes in government, media, and other societal and political influences.

The presence of negative attitudes among Israeli Arabs and Jews towards each other is indicated in various research. For example, according to Leitner, Galily, and Shimon, (2012), approximately 7% of Israeli Jews have a positive view of Israeli Arabs and 43% of Israeli Jews have a negative view of Israeli Arabs; only 41% of Israeli Arabs said that they

feel Israeli Jews place value upon human life, but according to Israeli Jews approximately 85% of them do place value upon human life. Smootha (1989) found that approximately 70% of Israeli Arabs surveyed believe that Israeli Jews are exploitative and racist and 75% believed that they do not value self-respect and family honor. Furthermore, a survey that Smootha administered regarding the ways Israeli Jews express stereotypes found that 38% thought of Arabs as being primitive, 38% violent, and 32% dirty. Smootha cited statistics showing that approximately 66% of Israeli Arabs agree that it is impossible to trust most Jews, and approximately 66% of Israeli Jews agree that it is impossible to trust most Arabs in Israel.

A recent study conducted by Eisenbud (2017) found that while most Jewish Israelis support coexistence, only 13% of them said they would like to have Arabs as neighbors. However, over half of Jewish respondents visited Arab neighborhoods in the past year and also want their children to learn Arabic. Figures were even higher among Arab respondents, as 90% said they had visited Jewish areas and 84.2% want their children to learn Hebrew from a young age. A majority of respondents from both groups were in agreement that political parties did little to promote coexistence.

These results are indicative of who are the majority in Israel, as 80% of the population is made up of Israeli Jews and Hebrew is the dominant language. If a similar study were to be conducted in the U.S. it would be likely that more non-English speakers would want their children to learn English or live in English speaking communities. For many English speakers, learning a second language is important but not crucial to their success in the U.S. Perhaps it is not that Arab Israelis are more open to peace than Israeli

Jews, but rather a matter of integrating into the dominant culture in order to succeed in Israeli society. Respondents reported these views linguistically but their performances, or the way they engage with others was not included in the report. Butler's (2011) theory of performativity could help to problematize these statistics, because even though participants reported negative feelings, the kinds of performative acts they engage in with one another is still unknown. The media shows that Arabs and Jews in Israel perform feelings of hatred and mistrust towards one another, but we still do not see the day to day interactions or the ones happening in programs specially designed to promote coexistence.

Research on Sports for Peace Programs

Leitner (2014) cites a growing number of research studies that advocate the effectiveness of sport as an instrument to promote reconciliation, mutual understanding, and coexistence in societies with a history of conflict. Galily, Leitner, and Shimon (2013) discuss that in 2010, the American Institute of Peace organized a "Sports and Peacebuilding Symposium," which was an academic event to the authors' knowledge focusing solely on the use of sport to promote peace-building organized by an institution not directly involved in the field. According to the authors, though a small event in the peacebuilding world, the conference is identified as a momentous achievement for sport-for-peace leaders.

"Football for Peace" is an example of a peacebuilding sports program in Israel. It aims to improve relations between Arabs and Jews in Israel through soccer. It consists of 33 communities in Israel, mostly in the northern region. Quantitative and qualitative research conducted on this coexistence program points to several key positive aspects that help foster better inter-community relations 1) Special attention should be given to the

ways local volunteers and sport facilitators are trained to create an environment that encourages overall social development 2) the commitment and leadership of coaches and role models is integral for achieving positive social development among disadvantaged communities when staging intercommunity projects 3) it is important that operational management of sport-for-development projects is a shared responsibility among local community members and program supervisors 4) the structure and the ways activities are set up need to be flexible 5) self-confidence is increased through applying and teaching skills and technical sport knowledge together, and 6) in order to increase the reach of sport-for-development projects, organizers need to focus critically and strategically on the ways that the wider community can grow and develop individual projects (Schulenkorf & Sugden, 2011).

Malcolm (2013) studied the effects of cricket to reduce social conflict among individuals residing in Afghanistan. Due to a lack of proper facilities and security fears, there has not been a strong presence of international cricket tournaments; however, Malcolm (2013) estimates there are around 80,000 children playing the sport and 500 clubs dedicated to cricket. The author asserts that cricket is an ideal sport to use as a means to teach sports etiquette since it is traditionally known as a game for gentlemen. It contrasts to sports like ice hockey and American football, which promotes aggression and physical contact. Cricket was historically used as a means to challenge opponents and entertain allies among political leaders in the 18th century, and even earlier it was used to handle gambling disagreements. By the end of the 19th century Lord Harris (Holt, 1989, p. 227)

said that “the game of cricket has done more to draw the Mother Country and the Colonies together than years of beneficial legislation could have done.”

Malcolm (2013) writes that more research needs to be conducted about the social impact of Cricket in Afghanistan, but due to the sport’s historical significance in England as a vehicle to resolve conflict, it could be play a similar role in Afghanistan. However, cricket is quite problematic since it is a British sport, and England colonized Afghanistan along with many other countries. Schinke, McGannon, Watson & Busanich (2013) assert that when sport development projects (SDP’s) “are created outside of the intended region, and then transplanted, they run the risk of colonizing the recipients by reinforcing cultural norms that silence local cultural practices” (p. 202). Cricket has the potential to more be effective than other sports at promoting peace and amiability among individuals, but all sport is not without its complexities and nuances. When planning and implementing sports programs it is essential to select physical activities and games that foster the goals of the program, or to be intentional about the ways the sports are taught and practiced and to also consider its history and political implications.

Northern Ireland is a historically divided country that had two entirely separate societies, and a united country seemed nearly impossible. However, in 1998, the Good Friday Agreement (GFA) was signed and gave direction for how Ireland should be governed (Bairner, 2013). Even though in many ways this treaty united political parties, it did not amend social conflict among individuals. Thus, it was understood among sporting organizations in Northern Ireland that their role in building peace was important and

necessary. In the late 1960's and early 1970's sport was used in Northern Ireland as a way decrease harmful behavior among teens by providing them with activity.

It became apparent that sport could be used as a vehicle to bring together conflicting communities to mediate conflict. For this, sport had to be taught in intentional ways, and strategies included “increased social inclusion-giving Irish nationalists the opportunity to play games traditionally associated with the unionist population and vice versa” (Bairner, 2013, p. 220), meaning that opposing sides of the conflict engage in games from the other group. This differs from the cricket program in Afghanistan discussed by Malcolm (2013), as he explored a sport with roots tied to an outside country, versus sports from the perceived enemy. Bairner (2013) hoped that this approach would help foster empathy and eventually integrate communities, in contrast to Malcolm (2013) who looked at how cricket could decrease social conflict among those residing in Afghanistan, not necessarily two distinct opposing sides, such as in Northern Ireland or as thought to be in Israel. There was criticism that the social impact sport had on relationships would be temporary and would not be able to counter such a deeply divided society (Bairner, 2013). However, Northern Ireland, a once violently divided society, remains peaceful. It is a hopeful example of how policy combined with intentional efforts to bring people in conflict together through positive activities can have a lasting effect.

In contrast, Beslan was not a city in conflict but experienced such horrific tragedy, and sport was used as a way to grieve and recover. Beslan, Russian town south of Moscow and near to the South Eastern tip of the Black Sea, as “deeply fractured” with ongoing fights over territory and socio-political identity (p. 233). In 2004, 30 Chechens (a largely

Muslim group living in Russia's North Caucasus region) whom had been previously associated with terrorist activities attacked a school in Beslan and held 1,200 civilians in hostage for three days which resulted in 334 casualties. After the terrorist attack, the surviving children were relocated to other schools in Beslan and experienced serious trauma (Rookwood, 2013).

Ten Russian NGO staff and fifteen British volunteers travelled to Beslan six weeks after the catastrophe to organize, implement, and lead football (soccer) programs, known as the Beslan Project, in each school housing surviving children, with similar programs taking place at community and football clubs. The programs lasted for two weeks, and it was a way to show the survivors that the world cared about them. The Beslan Project did not incorporate competitive games because as one program coordinator explained, "we've not had competitions here because with those there are lots of losers and few winners. There's a time and place for that, but this is about the exercise, the fun, skills, and experience. Time with the ball, with their friends, in the fresh air. They must be allowed to be kids again" (Rookwood, 2013, p. 237). Thus, the soccer programs focused on developing skills and tricks with the intention that the children would focus on continuing their skill development even after the program ended, and it was hoped that this would take their minds off of the horrific events that had just occurred. It was rare for this sort of program to take place so quickly after such a horrific tragedy, and some thought that perhaps it was too soon. However, Rookwood (2013) explains that the six weeks gave the community time to grieve but they needed a distraction, something positive to unite the community and keep their minds and bodies busy. Medical and psychological treatment

from trained Russian professionals was combined with football coaching, which many viewed the most beneficial aspect of the program, with football acting as a distraction. The Beslan Project was not just sports a program, but a therapeutic experience that focused on the rehabilitation of the mind and body. This is an important aspect of the program that can be considered in the future, that perhaps only including sport is not enough, that another element may need to be included, such as therapy or another such activities aimed at recovering from traumatic events, which most likely most citizens living in countries in conflict share.

There are similar football programs implemented in other divided societies such as, Israel and Northern Ireland, but in Beslan the program had to be inherently different as players from the perceived enemy could not be included in the games. The Beslan football project was seen as a way to unite the Beslan youth and include them in the peacebuilding process, rather than as a means to bring groups of people in conflict with one another together.

Schinke, McGannon, Watson & Busanich (2013) looked at a ten-year research project on a youth adventure leadership program that existed in Wikwemikong Unceded Indian Reserve, in Northern Ontario, Canada with an Aboriginal community. Similarly, to The Beslan Project, this program was intended to unite a community, not necessarily bring opposing groups of people together. The project used a community-based participatory research (CBPR) methodology. In using the CBPR methodology, researchers engage in dialogue with the community to learn about important issues and how it can be connected

to research, instead of inflicting research goals on research participants. The tenets for a CBPR research methodology have been outlined below by Holkup et al. (2004, p. 163)

(a) recognizing a community as a community of identity, (b) building on the strengths and resources of the community, (c) promoting co-learning among research partners, (d) achieving a balance between research and action, that mutually benefits both science and the community, (e) emphasizing the relevance of community defined problems, (f) employing a cycle and iterative process to develop and maintain community/research partnerships, (g) disseminating knowledge gained from the CBPR project to and by all involved partners, and (h) requiring long-term commitment on the part of all partners.

Instead of focusing on the sport development projects (SDP's), the authors decided to investigate the “collaborative research exchange of the academic and community co-researchers and how this exchange supported capacity and the creation of a self-governed SDP” even though “the Wikwemikong have negatively experienced research and the silencing of their cultural ways” (p. 203). However, it was important for the researchers to give power to community members, instead of taking a top-down approach that many SDP's take. Schinke, McGannon, Watson & Busanich (2013) might criticize The Beslan Project of this, as outsiders came to Beslan for a two-week period, and once the organizers left so did the soccer programs. If sports programmers and researchers fail to give the proper training and tools to community members for them to eventually self-govern the sports programs, their lasting effect could be short lived as the programs won't be able to continue (Schinke, McGannon, Watson & Busanich, 2013).

The literature reviewed in this section on discussed ways in which Arabs and Jews are groups of people that have historically been in conflict with one another as well as the ways that sports for peace type of programs have been used throughout the world to help mitigate conflicts and unite people. There are several important recommendations from this literature, such as:

1. Considering ways that the programs can be self-run and continue long term
2. The implications of having outsiders design and lead sports programs
3. The benefits of combining sports/games with therapy
4. Selecting physical activities and games that align with the goals of the program
5. Considering each sports' history and where it came from

These suggestions have helped contribute to the conceptualization of this research project aimed at examining the ways in which Arab and Jews in Israel perform their attitudes towards each other, and the ways that recreational programs can foster not only positive performative acts among participants, but also a mindset.

Israel is a relatively new society with ancient roots, which continues to evolve and develop as a home to a diverse population. It is primarily made up of Arabs (20.3%), Christians (4.2%), and Jews (75.5%). Just within the Jewish population high tensions exist among religious Jews and secular Jews due to stereotypes and isolation from one another. Hoter et al. (2009) found that “Secular Jews (are) anxious about collaborating with both orthodox Jewish students and Arab students, who look different and espouse different religious beliefs” (p. 10). This is due largely to the fact that the Israeli educational system is comprised of three different and distinct parts that separates Arabs, secular Jews,

and religious Jews. Each subdivision receives an entirely different form of education, which explains why these groups of people do not have much exposure to each other. Because of this and the political tensions that exist, there is serious worry over relations between Israeli Arabs and Jews.

Arab-Jewish Relations

According to Stephan, Hertz-Lazarowitz, Zelniker and Stephan (2004), there are many factors which contribute to the problems in relations between Arabs and Jews in Israel. One such problem is that in many cases, the interactions that take place between Arabs and Jews are in situations where the two are **not** in equal status (e.g. a Jewish Israeli soldier performing a security check on an Arab Israeli citizen). As discussed by the authors, this is in direct opposition to the contact hypothesis, which says that in order for an encounter between people of two different groups to lead to improved relations, the two groups should be in a situation where they are of equal status (e.g. teammates on a sports team). Another problem discussed in this article is the segregation that exists in Israeli society. Most Arabs live in segregated villages and communities with only 10% living in mixed cities. In addition, the educational system is segregated by ethnicity and language, with Arab children attending school in Arabic and Jewish children attending school in Hebrew (Stephan, Hertz-Lazarowitz, Zelniker and Stephan, 2004).

Smith and Bekerman (2011) discuss the intensity of the conflict between Jews and Arabs due to the high level of violence and seeming intractability. They also discuss the problem of inequality in status and power between Arabs and Jews in Israel. However, in Arab-Jewish Israeli group encounters, Smith and Bekerman (2011) report that Arabs often

will use silence as a way to reverse the power dynamics that exist between the two groups. The authors studied interaction between Arabs and Jews in an Arab-Jewish encounter group. They studied a videotaped intergroup encounter session discussing the conflict. They explored the use of silence by both groups to reconstruct the balance of power relationships, and in their analysis they found that gaps in dialogue are related to social roles and power. They state that silence or “non-responses” can be a subtle tool used to achieve control over an interaction. One of the quotes in their article explains that silence can be a way of saying nothing yet meaning something. In the conversations between the Arabs and Jews that were examined it was found that the Jewish Israelis would repeatedly initiate topics of conversation and attempt to include the Arab Israeli participants by asking them direct questions. The Arabs would often maintain silence which would force the Jewish participants to continue the discussions alone. In order to break extended periods of silence the Jewish Israelis would take turn after turn in the conversations, rewording questions and statements and allowing themselves to be vulnerable.

Sa’ar (2006) conducted a study of Arab-Jewish relations in Jaffa, which is a mixed neighborhood of Arabs and Jews. One finding was that in all-Arab or all-Jewish activities, the tone and rhetoric of the participants was nationalistic and racist. Sa’ar (2006) concluded that relations between Arabs and Jews in Jaffa were non egalitarian. According to Sa’ar (2006) the Arabs and Jews in Jaffa mistrusted and patronized each other, yet worked together because they had to and also partly because they wanted to do so. In terms of having to work together, there is an economic relationship between Arabs and Jews in Israel which necessitates working together, especially in neighborhoods like Jaffa. Arabs

often work for Jewish employers and there are also Jews who work for Arab employers. Arab workers provide a much needed labor force for Jewish-run businesses and vice versa. So, even in cases where there are ill feelings between Arabs and Jews they might work together because it is mutually beneficial to do so. It could also be that there are Arabs and Jews who truly enjoy working together, who find that regardless of whether the other is an Arab or a Jew, they are a good employee or employer and want to maintain that relationship.

A 2012 assessment of attitudes of Arab and Jewish Israelis (2012 Index of Arab-Jewish Relations in Israel, 2013) clearly shows that many negative attitudes exist among Arab and Jewish Israelis toward each other. For example, among Israeli Arabs:

1. 25% deny Israel's right to exist as a state;
2. 70% say that it is not justifiable for Israel to maintain a Jewish majority;
3. Only 48% would vote for a referendum defining Israel as both Jewish and democratic, down from 71% in 2006.
4. 62% feel it is impossible to trust most Jews;
5. 56% feel estranged and rejected;
6. 71% feel that the government does not treat them as equal citizens;
7. 59% think that a third intifada is justified if there is a political stalemate;
8. And 58% agree that Arabs in Israel should start their own intifada if the situation for them does not improve.

Among Israeli Jews:

1. 75% believe that Arabs have a right to live in Israel as a minority with full citizenship rights;
2. 55% accept Arab children as students in Jewish schools;
3. 46% accept Arabs as neighbors;
4. 65% feel that Arabs are a danger to the state because they struggle to change its Jewish character;
5. 52% fear the high Arab birth rate;
6. 58% avoid going to Arab areas in Israel due to fear;
7. And 28% favor denying Arabs the right to vote in Knesset elections.

As the statistics listed above indicate, both Jews and Arabs in Israel have a variety of negative feelings toward each other. Through positive interaction programs it is hoped that positive changes can be made in these attitudes.

Goldenberg, et al. (2018) studied perceptions of group malleability, “teaching people that groups are capable of change and improvement” (p. 696), as a factor influencing the effectiveness of interaction programs in producing positive attitude changes. In a study involving 508 Jewish Israelis over a six-month period Goldenberg, et al. (2018) found that a group malleability intervention was effective in improving attitudes toward Palestinians. The group malleability intervention is general in nature, teaching participants that adversaries are capable of change and improvement. Exposure to this intervention produced improvements in attitudes of Israeli Jews toward Palestinians, indicating that this kind of intervention can be beneficial in conflict resolution efforts with Arabs and Jews.

Abu-Nimer (2004) conducted evaluation research of coexistence and encounter programs with Israeli Arabs and Jews. The research involved nearly 200 interviews with facilitators and participants of 15 different programs. Based on this research, Abu-Nimer (2004) formulated numerous suggestions for maximizing the effectiveness of coexistence programs with Arabs and Jews in Israel, including:

1. The full equality of both groups participating in the program must be recognized. One group should not have an advantage or superior position in the encounter, such as the location of the encounter or the language used in the encounter.
2. Related to equality, both Arabs and Jews should have leadership positions in organizations conducting coexistence programs and funding for programs should be sought from Arab organizations as well as Jewish ones.
3. Education for coexistence can be more effective when it involves long-term intervention rather than short-term (e.g. one or two meetings) intervention.
4. Attempts should be made to recruit participants who are not usually inclined to join coexistence programming so that the interventions are not just “preaching to the choir.”
5. Both before and during the intervention, it can be helpful to have each group meet separately, to prepare them for the joint encounters and make them more beneficial. In these separate meetings participants can bring up issues and concerns that they might not feel comfortable discussing in the presence of members of the other group.

6. Staff and directors of coexistence programs should have professional training so that they can plan and lead more effective programs.

One of the reasons why Arab-Jewish encounter programs are so important and needed is that in Israel, Arabs and Jews have limited opportunities for interaction in normal everyday life due to the residential segregation that exists. Based on a study of residential segregation in five mixed Arab-Jewish cities in Israel, Falah (1996) concluded that Arabs and Jews living in mixed cities are part of the same space but there is not genuine integration. Instead, Arabs and Jews are “neighbors without neighborly relations” because they really don’t have much opportunity for positive interaction experiences. Thus, the recreational activities program being conducted with Arabic-speaking and Jewish students on college campuses is filling a void.

Bekerman and Horenczyk (2004) conducted a two-year research study on the activities of two Arab-Jewish bilingual schools. Their research was based on qualitative data from interviews and showed the potential benefits of long-term bilingual coeducation as well as the challenges and difficulties faced in these efforts. For example, it was observed that during the recess periods at school, the Arab and Jewish children played separately, with the Arabs tending to play soccer while the Jewish children played tag amongst themselves. Based on their research, Bekerman and Horenczyk (2004) concluded that bilingual co-education can help improve Arab-Jewish relations in Israel but longitudinal research is needed to see if as adults, the children involved in this type of

education have more positive attitudes toward each other and about the Arab-Israeli conflict in general.

Falah, Hoy and Sarker (2000) examined perceptions of co-existence between Arabs and Jews of the inhabitants of five mixed Arab-Jewish cities in Israel: Akko, Haifa, Jaffa, Ramla and Lydda. Although there are sometimes disputes and conflicts in these mixed cities between Arabs and Jews, there seems to be adequate tolerance and mutual understanding that enables the residents to resolve conflicts through nonviolent means. It was found that satisfaction with coexistence among the Arab residents was heavily influenced by interactions within their own neighborhoods. For the Jews in this study it was found that the factors most heavily influencing their satisfaction with coexistence were political affiliation and neighborhood living conditions. The authors concluded that it is possible to improve Arab-Jewish relations in mixed cities.

Sasson (2017) reports results of research on the attitudes of Israeli Jews toward Arabs which show an improvement from 2003 to a more recent study conducted in 2015. For example, in the 2015 study, 80% of Israeli Jews agreed that Arabs have the right to live in Israel as a minority with full citizenship rights, up from 73% in 2003. In the 2015 survey, 74% of Israeli Jews agreed that Arab and Jewish citizens should have equal individual rights, including opportunities for education and employment, up from 69% in 2003. In the 2015 study, 70% of Israeli Jews said that they personally accepted Arabs as full members of Israeli society, up from 63% in 2003.

Meanwhile, Sasson (2017) reports that the attitudes of Israeli Arabs seem to have hardened. For example, in 2003, 66% accepted Israel's right to exist as a "Jewish and democratic state in which both Jews and Arabs live" but in 2015 this figure went down to 54%. Attitudes related to personal identification also changed. In 2015, 20% identified as Palestinian Arab and only 12% as Arab Israeli whereas in 2003 only 4% identified themselves as Palestinian Arab and 20% identified themselves as Arab Israeli. Despite this hardening of attitudes, Arab Israeli continued to reject violence, with only 16% of Arab Israelis in the 2015 survey supporting violence as a means to advance the interests of Arab citizens.

According to Sasson (2017) there were positive results in the 2015 survey with regard to social integration. In particular, 82% of Jews and 81% of Arabs agreed with the statement that "There should be connections between Arab citizens and Jews that people choose for themselves, such as friendships and actions in shared organizations." There was also agreement that "It's good for Arab citizens and Jews to live together always in Israel" (59% of Jews and 66% of Arabs agreed). Also, 60% of Jews and 47% of Arabs approved of Arab students attending Jewish high schools.

Sasson (2017) also cites another survey conducted in 2016 which points to some positive trends in attitudes. For example, in 2009, 63% of Israeli Jews disagreed that Jewish citizens should have greater rights than non-Jewish citizens but in 2016 this figure went up to 70%. Also, in 2016, 54% of Jewish Israelis disagreed that Jewish municipalities should receive more funding than Arab ones, up from 48% in 2014. However, the 2016

also indicated that there was substantial discontent among the Arab population. Only 40% said that they felt part of the state of Israel and its problems. There was 91% agreement that there is discrimination against Arab citizens and 76% rejected the right of Israel to define itself as Jewish nation. Still, 55% indicated that they felt proud to be Israeli.

Sasson (2017) reports other positive results from the 2016 survey. For example, there is great acceptance of having friends from the other group (67% of Jews and 88% of Arabs). Similarly, with regard to having the other as a neighbor, 67% of Jews and 86% of Arabs were in favor. Also, 82% of Jews and 96% of Arabs indicated that they accept the other as a coworker. A vast majority of Jews (84%) answered that they accept Arabs as citizens of the state. Overall, the statistics cited by Sasson (2017) do present some hope for coexistence and improved relations between Arabs and Jews, despite some of the negative findings related to the attitudes of Arabs and Jews toward each other.

Desivilya (2004) discusses how coexistence between Arabs and Jews in Israel can be promoted through conflict education. An important point regarding such efforts is that when dealing with protracted intense conflicts like the Arab-Israeli conflict, the involvement of a third party is needed. The third party can help foster motivation to resolve conflicts, enhance communication between the parties in conflict as well as help them deal with negative emotions. According to Desivilya (2004), the most important role of facilitators is to help participants to take an “external perspective” which allows them to judge the conflict rationally and resist the destructive influence of others that would lead

them to behavior that would increase, rather than decrease tensions and enable them to deal with differences in a constructive way.

Bishara (2001) presents a view that is very critical of Israel's government and security forces, placing blame on them for the violence that occurred in the aftermath of the breakdown of peace talks in 2000. Bishara even derides efforts aimed to reducing tensions between Arabs and Jews in the aftermath of the October 2000 violence. For example, "peace tents" were set up around Israel where Jews and Arabs could meet, share food and try to understand each other's situation. Bishara tells the story of a Jewish former member of the Knesset (Israel's parliament) who went to one of these "peace tents" and was so moved by the speech of an Arab politician who called for brotherhood between Arabs and Jews that he wept. However, in Bishara's view the peace tent and the feelings of this Jewish man are not really contributing anything significant to true coexistence. The cynicism of Bishara does little to promote coexistence and improve relations between Arabs and Jews in Israel. However, Bishara's views reflect some of the extreme views held by individuals which can help to illustrate another challenge to improving relations between Arabs and Jews in Israel.

A recent study on attitudes between Arab and Jewish Israelis reveals that 69 percent of Jewish Israelis feel that an Arab citizen who identifies as Palestinian cannot be loyal to Israel and its laws. Similarly, 65 percent of Jewish Israelis believe that Arabs are a threat to the Jewish democracy because of their high birthrate and desire to alter its Jewish quality (2012 index of Arab-Jewish relations in Israel, 2013). Regarding the concern about

altering Israel's Jewish quality, most Israeli Jews view Israel as a democratic nation-state of the Jewish people, with minority groups such as Arab Muslims and Christians being able to live in Israel with full rights. However, a threat to this concept is that if the birth rate of the Arab population is high enough, eventually Israel will no longer be a Jewish state but will instead be yet another country in the Middle East with an Arab majority, ruled by Arabs, and a state in which Jews are an oppressed minority without full rights.

Because the wellbeing of the nation depends greatly on its relations with neighboring Arab countries, and bettering relations between individuals is an integral part in the peace process, the value of programs that bring together Israeli Arabs and Jews in a positive way is greatly enhanced. This literature review discusses the tensions that exist in Israel as well as programs like sports for peace that are taking place in Israel and other countries. Findings from previous studies will be considered to help guide this research study.

Walther, Hoter, Ganayem, & Shonfeld (2015) state that according to their research, just merely bringing different groups together does not ensure the reduction of prejudice among groups towards each other. In other words, just by putting people together in the same place to discuss issues does not mean peaceful relationships will be achieved. The conditions must be carefully designed and planned with the intention of increasing positive interactions. For example, a previously cited research study at The Academic College at The Wingate Institute in Israel found that the experience of Arab and Jewish students attending college together on the same campus for four years did **not** result in positive attitude changes toward each other (Sky and Arnon, 2017). In this example, the two

different groups (Arabs and Jews) were brought together to the same place for a period of four years, yet positive attitude changes did not occur. Perhaps the students did not have adequate positive interaction opportunities, in activities that were carefully designed and planned to promote good feelings. Maybe in the classroom settings the two groups sat separately? Perhaps in the cafeteria at lunch time or on the lawn during breaks between classes the Arabs and Jews did not integrate with each other? Perhaps when they played sports the Arabs and Jews stayed on separate teams? It is not difficult to imagine how much more effective a “sports for peace” program would be if the teams are mixed (Arab and Jewish together) instead of separate (Arabs and Jews on different teams). Yet, some of the early attempts at “sports for peace” programs in Israel involved Arabs and Jews playing on separate teams, which was not nearly as effective as the programs where the teams are mixed.

In summary, although there are many aspects of Arab-Jewish relations that are in dire need of improvement, there are also some hopeful signs, such as the willingness of members of both groups to have friends from the other group. Furthermore, despite the high degree of segregation in Israel as noted in research cited in this section, there are many programs bringing together Arabs and Jews in Israel in an attempt to foster coexistence and better relations. There is a growing body of knowledge related to these encounter groups with Arabs and Jews regarding how to maximize the effectiveness of the programs in reducing tensions and enhancing relations between the two groups. The approach of authors such as Bishara (2001) who attempt to place all of the blame on one side does not help reconciliation efforts but instead only serves to make matters worse. As cited in the

literature there are many Arabs and Jews in Israel interested in improving relations and are doing so through a variety of programs aimed at promoting coexistence.

Chapter 3: Methodology

Theoretical Framework

Performativity. Posthuman “Performativity is actually a contestation of the unexamined habits of the mind that grant language and other forms of representation more power in determining our ontologies than they deserve” (Barad, 2003, p. 802). Barad asserts that language holds too much power and says that everything is somehow “turned into a matter of language or some other form of cultural representation” (p. 801). Posthumanism is a critique on the humanist way of thought that humans are the center of the universe. It rejects the traditional hierarchical categorization of species and the notion of human exceptionalism (Braidotti, 2017). She argues that we must move more towards a “performative understanding” of communication. Performativity “shifts the focus from linguistic representations to discursive practices” (p. 807), meaning attention is given to face-to-face interactions, or episodes that have social and cultural significance to a community of speakers. Barad 2003 argues for *agential realism* because it does not separate the “semiotic” from the “material” reality like other representationalist ontologies do. She says that matter is actually intra-activity, meaning people are formed by interactions with others and spaces, and so “agency” is not an exclusively human attribute. Barad (2003) says that “being” is “not a static relationality but a doing” (p. 803).

The way Barad has reconceptualized performativity pushes us to re-evaluate traditional Western beliefs, and reconsider theoretical views such as, agency, subjectivity, interaction and causality, simultaneously with our former understanding of ourselves, the world, and how the two relate. Barad (2003) describes reality as “a dynamic process of

intra-activity” or “an ongoing open process of mattering through which ‘mattering’ itself acquires meaning and form in the realization of different agential possibilities” (p. 817).

Butler (1988) has a somewhat different view of performativity. She would say that an act is an act in itself because of its occurrence. Butler writes about performativity as it relates to gender, and says that gender is not an identity but actions played out by the body. In other words, performative acts produce gender. Gender is not a decision to be made but rather the actions that one chooses to perform decides the gender. These performative acts are learned by experiencing what society has constituted as gender.

Barad (2003) and Butler’s (1988) views on performativity differ because Barad would say that performativity is not only connected to the becoming of the human and gendered body and the socio-political process that goes along with it, but also addresses the ways “*all* bodies” materialize and the “material-discursive practices” that gender them (Barad, 2003, p. 810). This differs from Butler because her view of performativity is mainly connected to the creation of the human subject and the ways in which bodies are materialized and gendered, and the ways that socio-political forces can interrupt this socio-political process. (Butler, 2011). Barad pays attention to the ways “*all* bodies” are materialized and how human and non-human bodies evolve differently (Barad 2003, p.810). Another way Barad differs from Butler is that Barad would say the process of materialization for how these bodies come to be is much less passive than how Butler would explain it to be. This study will be guided by both Butler’s and Barad’s conceptualization of performativity in different ways. I will be reframing Butler by thinking about how participants’ actions can produce

something in the world, whether that's a new identity or a new affinity towards coexistence, and Barad's theory as well to give less power to language and highlight bodily interactions.

Both conceptualizations highlight the centrality of movement, which is influenced by cultural traditions, personal temperament, environment, political affiliations, and social & spiritual associations. In other words, with a performative outlook on the world, movement and actions are more powerful than words. Even if a person feels a negative way initially, performing joyous movements in a way tricks your mind and body into thinking and feeling differently. Many times people are not able to connect through dialogue which can lead to negative feelings, but when engaged in expressive movement it's hard not to smile, and in turn experience positive interactions, which aligns with Barad's (2003) belief that language is given too much power.

Performativity helps clarify the interactions taking place among the Arabic-speaking and Jewish students in the study. Their performative acts serve as forms of resistance to political pressures placed on them to act a certain way, but they also include acts that conform to political pressures. Arabic-speaking and Jewish individuals are expected to act a certain way around each other, but participating in these activities show that structured physical activity can help cultivate positive interactions. Students in the study performed joyous movements and it seemed that it became internalized and they performed happy facial expressions and their body language towards one another also represented positivity. Since people can perform acts that do not necessarily display their true feelings, surveys alongside reading facial expressions and body language are important

to compare and contrast to performativity and expression of joy/positivity with their feelings.

One way to notice students performing their culture is if they are dressed in their cultures traditional clothing, but most of the students in the pilot study were dressed secularly. It's interesting because Israeli Arabs and Israeli Jews are oftentimes seen as such different peoples but, when they are in a classroom dancing the same dances and wearing workout clothing it is impossible to notice a difference in culture among students.

In line with performativity and thinking about intra-actions, the students in the study are not only individuals but are also made up by the experiences they are having with each other. This gives power to the importance sports for peace type programs, because if people are constructed by interactions then having positive interaction with perceived enemies is even more integral to the health of a society that is thought to be filled with conflict and tension.

I am also interested in studying communication and more specifically uncertainty under the realm of this study. I will use the Anxiety/Uncertainty Management theory (AUM) to observe how Arab and Jews effectively communicate based on their balance of anxiety and uncertainty while participating in recreational activities with one another. By using this theory, I am supposing that Arab and Jewish college students regard one another as strangers with intercultural barriers.

Anxiety Uncertainty Management. Anxiety Uncertainty Management (AUM) is a theory based on the Uncertainty Reduction Theory (URT) which states that during initial interactions, individuals have uncertainty and this theory studies how they manage it. In

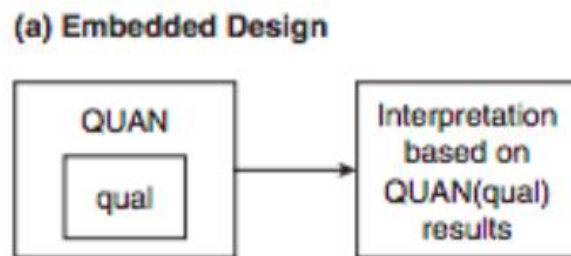
order to reduce uncertainty individuals do not necessarily have to be right about the stranger, they can also make wrong assumptions about the other but still have more confidence that they know who that person is. Depending on how much information one has, and more importantly understands, it corresponds with uncertainty levels. Uncertainty is a fluid and evolving feeling. It can go both ways, if uncertainty is perceived as an opportunity than the individual will most likely want to increase the intensity of uncertainty by avoiding relevant information. In contrary, if uncertainty is perceived as a danger the individual will want to decrease uncertainty by seeking information (Brashers, 2001).

I looked specifically at how participants manage their uncertainty about each other and how this changes over time. I also examined body language, social dynamics, and many other important factors regarding social atmosphere, environment, practices of program facilitators, etc.

Research Design

This research study employs an embedded mixed methods design (see figure 1), using quantitative data as the primary data set and qualitative as the secondary data set.

Figure 1: Embedded Mixed Methods Design Study Diagram



There are different questions that need to be answered, and one type of data cannot answer all. Quantitative data was used to analyze statistically significant changes in attitudes among the participants before and after participating in the recreational program, while qualitative data was used to explore the reasons for this change or why there was no change. Qualitative data was also used to analyze the effectiveness of programs and ways for improvement in the future.

The study employs a proof of concept design. A proof of concept (POC) is the initial rollout of a specific program, to demonstrate its feasibility. In other words, a way to “test the waters,” and to investigate if the program is achievable. A POC study is a way to understand the feasibility or potential of extending a program on a larger scale basis (Kendig, 2016).

This study examined a program that is modeled after similar already established programs (Leitner, Galily, and Shimon, 2014; Leitner, 2014; Leitner, Galily, and Shimon, 2012; Litvak-Hirsch, Galily, and Leitner, 2015) that have been shown to make significant positive impacts on attitudes of Arabs and Jews toward each other. Even though there have been other sports programs in Israel, this is the first of its kind to be implemented on Israeli campuses. This POC will be a useful tool for evaluating which and how activities are administered to understand what works and what doesn't, so that other universities can make informed decisions about how future peacebuilding recreational programs should be implemented.

This POC study intervention focuses on positively impacting relationships among Arabic-speaking and Jewish college students, and used sports, games, cooperative activities, and dance to promote relationships among participants. Recreational programs promoting coexistence should follow the suggestions listed by Litvak-Hirsch, Galily, & Leitner (2015) which include:

- (1) Equal Status of both groups: Members of the groups should have similar backgrounds, qualities and characteristics. For example, it is better to have participants of similar socioeconomic background and ages, to not have differences in these areas which could serve as an additional challenge to encouraging positive interaction between members of the groups*
- (2) Common Goals: both groups work on a problem/task and share this as a common goal*
- (3) Intergroup Cooperation: both groups must work together for their common goals without competition*
- (4) Support of authorities, law or customs: some authority that both groups acknowledge and define social norms that support the contact and interactions between the groups and members*
- (5) Personal Interaction: the contact situation needs to involve informal, personal interaction with outgroup members. Members of the conflicting groups need to mingle with one another.*

The program studied in this research complements existing sports coexistence programs by using their suggestions to explore its effects on college students on university

campuses in Israel. Integration of increased cooperative and dance activities provides a unique opportunity for assessing the impact of this conflict mitigation intervention on Arab and Jewish college students.

Instruments

The questionnaires used in this study are based on the questionnaires utilized by the Carmel Institute in their nationwide study in 1994 of teenagers' attitudes (Gal, 1996). There was a questionnaire in Hebrew for the Jewish Israeli respondents and one in Arabic for the Arabic-speaking Israeli, Palestinian and Jordanian respondents. The wording of the questions used in this study is identical to what appeared in the original questionnaire of the Carmel Institute. However, instead of using the very lengthy original questionnaire, an abbreviated one-page version of the questionnaire was used, the same questionnaire that has been used in many research studies (Leitner, Galily, and Shimon, 2014; Leitner, 2014; Galily, Leitner, and Shimon, 2013; Galily, Leitner, and Shimon, 2013; Leitner, Galily, and Shimon, 2012; Leitner, and Sher, 2000; Leitner, Sher, and Shuval, 1999; Leitner, Galily, and Shimon, 2014) conducted since 1998.

In these previous studies as well as in my study, the questionnaire items were treated as separate dimensions or aspects of attitudes or relations of Israeli Arabs and Jews and the items on the questionnaire were **not** interpreted as being related to one another. In other words, the questionnaire items did **not** comprise a scale of overall attitudes toward "the other." The scores on each item were **not** added up to determine an overall measure of attitudes. Thus, in the previous studies utilizing these questionnaires, Cronbach Alpha

statistics were not reported, as inter-item consistency was not a concern because the questionnaire items were not interpreted as or intended to be measuring the same thing. Therefore, in this study as in the previous studies using these questions, the responses to each questionnaire item were analyzed separately. There was no overall analysis which combined the responses to all of the questionnaire items.

There is a questionnaire in Hebrew which was given to the Jewish participants to assess their attitudes toward Arabs, and a questionnaire in Arabic which was given to the Arabic-speaking participants to assess their attitudes toward Jews. The questionnaires appear in appendix A.

In addition to this previous research cited by Gal (1996), there have been numerous studies (Leitner, Galily, and Shimon, 2014; Leitner, 2014; Galily, Leitner, and Shimon, 2013; Galily, Leitner, and Shimon, 2013; Leitner, Galily, and Shimon, 2012; Leitner, and Sher, 2000; Leitner, Sher, and Shuval, 1999; Leitner, Galily, and Shimon, 2014) using the identical questionnaires used in this research study. These studies have involved **thousands** of respondents. The great advantage of using the same questionnaires is that it enables comparisons to be made between the proposed study and the numerous prior studies. These comparisons can prove to be valuable in interpreting the results obtained in this study. For example, suppose no significant changes in attitudes are found from pretest to posttest in this study. Is it because the attitudes were already very positive, more positive than usually found in other studies? Being able to compare the results of this study to the results of the prior studies enables us to have a better understanding of the meaning of the

results obtained. Similar results were obtained in the previous multiple studies using the same questionnaire. Some of the results from these studies are discussed below.

According to Galily, Leitner, & Shimon (2013) positive changes were obtained in all of the questionnaire items on their study examining the effectiveness of Mifalot, an organization promoting positive social change through soccer. 20 percent of 113 Palestinian and Jordanian respondents reported positive changes in attitudes on all questionnaire items except about willingness to host an Israeli Jew. For the Israeli respondents, a change of 10 percent or more was reported for all questionnaire items from the pretest to the posttest. In summary, positive changes occurred among both groups in their responses to the questionnaire.

The same questionnaire was used to investigate programs run by the Peres Center for Peace, a nonprofit organization devoted to improving coexistence among Arabs and Jews, with one of their departments being devoted to sports for peace programs. Galily, Leitner, & Shimon (2013) found positive changes in attitudes of 20 percent or more for all of the items on the questionnaire for Arab respondents. Results from Jewish Israelis respondents were also positive, however their attitudes did not change as significantly as they did for Arab Israelis and Palestinians.

Research studies discussed in numerous published articles (Leitner, Galily, and Shimon, 2014; Leitner, 2014; Galily, Leitner, and Shimon, 2013; Galily, Leitner, and Shimon, 2013; Leitner, Galily, and Shimon, 2012; Leitner, and Sher, 2000; Leitner, Sher,

and Shuval, 1999; Leitner, Galily, and Shimon, 2014) utilized these same questionnaires. In addition to the published studies, other unpublished studies have been conducted for Mifalot and The Peres Center for Peace, utilizing these questionnaires. It should also be noted that Zinman College students completed these same questionnaires in the article published in 1999 in *World Leisure and Recreation*.

Observations were open-ended, intended to gain insight into how to improve the effectiveness of the programs and how the activities are affecting the attitudes of Arabs and Jews toward each other. At first, open-ended interviews were attempted, but the language barrier was more significant than expected so a new plan had to be set forth. Instead, participants were asked to write anonymous reflections using a prompt that acted as guidance that consisted of nine questions.

In-depth qualitative data was collected through anonymous reflections from both Arab and Jewish participants. The reflections were submitted via google drive to ensure that students had the power to express their opinions anonymously. Students were able to write their reflections in Hebrew or Arabic which was much easier for them than conducting interviews in English. The research looked for recurring themes in coding the reflections.

The reflection questions that the participants answered were:

1. What were your feelings coming into the program?

2. Discuss your opinions about Arab-Jewish relations in Israel in general, and more specifically, on campus at the beginning of the semester.
3. Discuss your feelings at the end of the program. Did your views change? Why/how? How did you feel about the questions on the pretest questionnaire?
4. How did you feel about the questions on the pretest questionnaire?
5. Discuss the activities you did in the program and your opinions regarding which were the best ones and why.
6. How could you adapt the activities to make them more effective in producing positive attitude change?
7. What were your observations during the program as well as conversations with other participants?
8. What other suggestions do you have for improving the program in the future.

Observations took place during programming using the theory of performativity and AUM as an operative lens. The overall quality of interactions between the two groups was closely observed, and attention was also given to specific participants so as to observe his or her interaction with the other group. Some observations were conducted as a “participant observer” meaning that the researcher was participating in activities with the participants and simultaneously observing.

The pretest and posttest questionnaires (quantitative data), the coding and analysis of themes from the anonymous reflections (qualitative data), the textual analysis of observations made by the principal investigator (qualitative data), and the help from an Arabic-speaking student at Wingate who also analyzed and coded the qualitative data obtained from the anonymous reflections allowed for triangulation of the data. The triangulation of the data in the analysis process helped the principal investigator establish a more valid and reliable research study.

Setting and Sample

Recreational programs for Arabic-speaking and Jewish college students were conducted in the 2018-2019 academic year at three college campuses in Israel: Ben Gurion University (BGU); The Academic College at The Wingate Institute (Wingate); and Seminar HaKibbutzim (SMKB). The U.S. embassy awarded all three universities a grant to conduct the program in the fall 2018 semester, offering a new class which had Arabic-speaking and Jewish students engaged in recreational activities together as well as planning and leading recreational activities for Arabic-speaking and Jewish students from all over campus. At SMKB, the program was pilot tested in the spring 2018 semester, with activities being led on campus by graduate students in physical education. These activities were conducted once on June 6th. The administration at BGU, Wingate, and SMKB gave permission and encouragement to implement, lead, and plan recreational programs and conduct research on the effects of these programs.

The execution of activities varied on each campus. At SMKB a graduate level physical education class led activities for the general student body, which included both Arabs and Jews, during the school's main break between classes around noon once a week on Wednesdays. In addition, the English department teamed up with undergraduate PE classes to lead four activity sessions starting in November during break time between classes on Tuesdays. These activities attracted about 70 students each time. There were also PE and English students who did not participate in activities answering the questionnaires, and they served as a control group. In addition, there was a peak event in mid-December involving about 200 students led by a professional dance leader. This event was intended to attract a great deal of media coverage and social media attention.

At Wingate, the program was a bit different. A course of undergraduate PE students planned, led and participated in weekly activities involving cooperative games, sports and dance. Students from the English Department classes joined in these weekly activities and there were over 70 students at each of these activities. There was a peak event at the end of the semester in December led by the same professional dance leader. This event had well over 200 participants, many of them Arabic-speaking. Students taking English classes were encouraged by the head of the English Department and lecturers to participate in the activities and the peak event.

At BGU an undergraduate course studying conflict resolution organized and participated in activities and attempted to attract other students to the activities. Similar to the other two campuses, a peak event was held in January. Special outreach to Arabic-speaking students was attempted in order to encourage their participation. The English

Department and The Dean of Students sent out announcements weekly to their distribution lists of thousands of students. Despite these efforts, the number of participants in the weekly activities and in the peak event in January was much lower than that at the other two campuses.

Ben Gurion University is a public school and one of Israel's leading research universities and is located in Beer-Sheva, a city in the south of Israel. This school's efforts to recruit and retain Arabic-speaking students include scholarships and other financial assistance, tutoring and a dropout prevention program. The Academic College at The Wingate Institute is Israel's top university for sport, exercise science, and physical education. It is located near Netanya, a coastal city north of Tel Aviv. Seminar HaKibbutzim is Israel's largest academic college where students learn to become school and pre-school teachers, and is located in Tel Aviv. In general, 14.4 percent of bachelor's degree students in Israel are Arabic-speaking and the schools in this research study mirror this national average, although at BGU the percentage is a bit lower, approximately 10% of the student body according to the Dean of Students. Most of the Arabic-speaking students at BGU are Bedouin and about 80% of the Bedouin students are female.

Data Collection

Pretest questionnaires were administered before activity programming and posttest questionnaires afterwards. Below was the timeline for the study.

Study Timeline:

- a. September 2018: Program plans for the next academic year were formulated

- b. October 2018: Pretest questionnaires administered at SMKB, Wingate, and BGU
- c. November 2018 to January 2019: Activities programs with Arab and Jewish students at the three campuses were conducted, along with observations and interviews.
- d. Mid to late January 2019: Posttest questionnaires were administered at the three campuses
- e. Spring semester 2019: Data analyzed and results disseminated

Data Analysis

The data analysis procedures for each hypothesis are presented in this section. The .05 level of significance was utilized in hypothesis testing. The 16 null hypotheses are presented below. Each null hypothesis has three sub null hypotheses, one for each university, which have not been restated in order to avoid redundancy.

Null Hypotheses.

1. There will be no significant change in the level of willingness of Arabic-speaking students to host a Jew in their home.

To test hypothesis #1, one analysis was done. The pretest answers to question number 6a on willingness to host on the Arabic questionnaire were compared to the posttest answers to question number on 6a on willingness to host on the Arabic questionnaire of those who participated in the program. A paired t-test was utilized to test for significant differences. If the analysis results in significant differences, then the null hypothesis is rejected.

2. There will be no significant change in the level of willingness of Jewish students to host an Arab in their home.

To test hypothesis #2, one analysis was done. The pretest answers to question number 6a on willingness to host on the Hebrew questionnaire were compared to the posttest answers to question number 6a on willingness to host on the Hebrew questionnaire of those who participated in the program. A paired t-test was utilized to test for significant differences. If the analysis results in significant differences, then the null hypothesis is rejected.

3. There will be no significant change in the level of opposition of Arabic-speaking students to have a Jew as their neighbor.

To test hypothesis #3, one analysis was done. The pretest answers to question number 6b on opposition to having a Jew as a neighbor on the Arabic questionnaire were compared to the posttest answers to question number 6b on willingness to host on the Arabic questionnaire of those who participated in the program. A paired t-test was utilized to test for significant differences. If the analysis results in significant differences, then the null hypothesis is rejected.

4. There will be no significant change in the level of opposition of Jewish students to have an Arab as their neighbor.

To test hypothesis #4, one analysis was done. The pretest answers to question number 6b on opposition to having an Arab as a neighbor on the Hebrew questionnaire were compared to the posttest answers to question number 6b on willingness to host on the Hebrew questionnaire of those who participated in the program. A paired t-test was

utilized to test for significant differences. If the analysis results in significant differences, then the null hypothesis is rejected.

5. There will be no significant change in Arabic-speaking students' openness to having a Jewish friend.

. To test hypothesis #5, one analysis was done. The pretest answers to question number 6c on Arabic-speaking students' openness to having a Jewish friend were compared to the posttest answers to question number 6c on Arabic-speaking students' openness to having a Jewish friend of those who participated in the program. A paired t-test was utilized to test for significant differences. If the analysis results in significant differences, then the null hypothesis is rejected.

6. There will be no significant change in Jewish students' openness to having an Arabic-speaking friend.

. To test hypothesis #6, one analysis was done. The pretest answers to question number 6c on openness to having an Arab friend on the Hebrew questionnaire were compared to the posttest answers to question number 6c on openness to having an Arab friend on the Hebrew questionnaire of those who participated in the program. A paired t-test was utilized to test for significant differences. If the analysis results in significant differences, then the null hypothesis is rejected.

7. There will be no significant change in Arabic-speaking students' feelings of trust toward Jews.

. To test hypothesis #7, one analysis was done. The pretest answers to question number 7 on trust on the Arabic questionnaire were compared to the posttest answers to

question number 7 on trust on the Arabic questionnaire of those who participated in the program. A paired t-test was utilized to test for significant differences. If the analysis results in significant differences, then the null hypothesis is rejected.

8. There will be no significant change in Jewish students' feelings of trust toward Arabic-speaking students.

. To test hypothesis #8, one analysis was done. The pretest answers to question number 7 on trust on the Hebrew questionnaire were compared to the posttest answers to question number 7 on trust on the Hebrew questionnaire of those who participated in the program. A paired t-test was utilized to test for significant differences. If the analysis results in significant differences, then the null hypothesis is rejected.

9. There will be no significant change in Arabic-speaking students' having a Jewish friend.

. To test hypothesis #9, one analysis was done. The pretest answers to question number 8 on Arabs having a Jewish friend on the Arabic questionnaire were compared to the posttest answers to question number 8 on Arabs having a Jewish friend on the Arabic questionnaire of those who participated in the program. The McNemar test was utilized to test for significant differences. If the analysis results in significant differences, then the null hypothesis is rejected.

10. There will be no significant change in Jewish students' having an Arab friend.

. To test hypothesis #10, one analysis was done. The pretest answers to question number 8 on Jews having an Arab friend on the Hebrew questionnaire were compared to the posttest answers to question number 8 on Jews having an Arab friend on the Hebrew

questionnaire of those who participated in the program. The McNemar test was utilized to test for significant differences. If the analysis results in significant differences, then the null hypothesis is rejected.

11. There will be no significant change in Arabic-speaking students having hosted a Jewish friend in the last two years.

. To test hypothesis #11, one analysis was done. The pretest answers to question number 9 on Arabs having hosted a Jewish friend in the last two years on the Arabic questionnaire were compared to the posttest answers to question number 9 on Arabic-speaking students having hosted a Jewish friend in the last two years on the Arabic questionnaire of those who participated in the program. The McNemar test was utilized to test for significant differences. If the analysis results in significant differences, then the null hypothesis is rejected.

12. There will be no significant change in Jewish students having hosted an Arabic-speaking friend in the last two years.

. To test hypothesis #12, one analysis was done. The pretest answers to question number 9 on having hosted an Arab friend in the last two years on the Hebrew questionnaire were compared to the posttest answers to question number 9 on having hosted an Arab friend in the last two years on the Hebrew questionnaire of those who participated in the program. The McNemar test was utilized to test for significant differences. If the analysis results in significant differences, then the null hypothesis is rejected.

13. There will be no significant change in the level of hatred/liking of Arabic-speaking students toward Jews.

. To test hypothesis #13, one analysis was done. The pretest answers to question number 10 on hate on the Arabic questionnaire were compared to the posttest answers to question number 10 on hate on the Arabic questionnaire of those who participated in the program. A paired t-test was utilized to test for significant differences. If the analysis results in significant differences, then the null hypothesis is rejected.

14. There will be no significant change in the level of hatred/liking of Jews toward Arabs.

. To test hypothesis #14, one analysis was done. The pretest answers to question number 10 on hate on the Hebrew questionnaire were compared to the posttest answers to question number 10 on hate on the Hebrew questionnaire of those who participated in the program. A paired t-test was utilized to test for significant differences. If the analysis results in significant differences, then the null hypothesis is rejected.

15. There will be no significant change in Arabic-speaking students' thinking that Jews hate them.

To test hypothesis #15, one analysis was done. The pretest answers to question number 11 on perceived feelings of hatred of Jews toward Arabs on the Arabic questionnaire were compared to the posttest answers to question number 11 on perceived feelings of hatred of Jews toward Arabs on the Arabic questionnaire of those who participated in the program. A paired t-test was utilized to test for significant differences. If the analysis results in significant differences, then the null hypothesis is rejected.

16. There will be no significant change in Jewish students' thinking that Arabs hate them.

To test hypothesis #16, one analysis was done. The pretest answers to question number 11 on perceived feelings of hatred of Arabs toward Jews on the Hebrew questionnaire was

compared to the posttest answers to question number 11 on perceived feelings of hatred of Arabs toward Jews on the Hebrew questionnaire of those who participated in the program. A paired t-test was utilized to test for significant differences. If the analysis results in significant differences, then the null hypothesis is rejected.

In Summary

An embedded mixed methods research design was employed in this research study. Quantitative data was collected via questionnaires and qualitative data was collected via anonymous reflections. The research methods have been influenced by a pilot study conducted at Seminar HaKibbutzim in June 2018.

Pilot Study

In the pilot study at Seminar HaKibbutzim in June 2018, 27 Jewish students and 10 Arab students completed questionnaires. There wasn't a pretest and posttest, just an initial administration of the questionnaire before the program began. The complete pilot study results for the Jewish and Arabic-speaking students are shown in appendix B.

Overall attitudes in the pilot study were positive but there is definitely room for improvement, particularly in the areas of trust and thinking that the other hates you. Both Arabic-speaking and Jewish participants appeared to be overwhelmingly agreeable to hosting the other in their home. The Jewish students seemed to have less negative feelings about having Arab neighbors than the Arabic-speaking participants expressed about having Jewish neighbors. Both sides expressed a strong readiness to have a friend from the other group.

Regarding trust, there was definite room for improvement in attitudes. Among the Jewish students only a small minority said that all or most Arabs can be trusted. Among the Arabic-speaking students only 40% answered that all or most Jews can be trusted.

A majority of the Jewish students said that they had an Arab friend but only a small minority indicated that they had visited them in their home in the last two years. Meanwhile, all of the Arabic-speaking students said that they had a Jewish friend and a majority of them said that they had visited them in their home in the past two years. Regarding hatred of the other, the answers of the Jews and Arabs were mostly positive and very similar to each other. Among the Arabs, 80% answered that they did not hate Jews at all or almost not at all. Similarly, among the Jews, almost 80% answered that they do not hate Arabs at all or almost not at all. On both sides, none of the respondents answered that they hated all of the members of the other side. This result is encouraging but it also does not leave much room for improvement.

However, in terms of perceiving that the other side hates you there is much more room for improvement. A majority of the Jewish students answered that they think that all or most Arabs hate Jews. Half of the Arabic-speaking respondents answered that they thought that all or most Jews hate Arabs. This question is one that is of great significance for the main study that occurred in the fall semester of 2018. The activities that were conducted with Arabic-speaking and Jewish students in the fall of 2018 enabled them to interact in a positive atmosphere and to hopefully help them to realize that the other side doesn't hate them. Some of these activities were pilot tested at Seminar HaKibbutzim in the spring 2018 semester.

During the pilot study, Arabic-speaking and Jewish students were engaged in a variety of cooperative games, some of which incorporated music. It appeared that students in the program performed joyous corporeal acts regardless of the song's language. This demonstrates that the type of movements taught and the atmosphere that the teacher creates holds the most power. The complete results from the pilot study appear in appendix B.

Suggestions from the pilot study for future research included:

1. Provide brief rationale of questionnaire to participants before they take it
2. Distribute questionnaires more effectively
 - a. Via Google docs
 - b. Coordinate with student union and other lecturers
3. Make activities look inviting with balloons/decorations
4. Provide food at activities

Chapter 4: Results

Quantitative Analysis

The quantitative results are presented in six main sections:

1. Wingate Hebrew questionnaires
2. Wingate Arabic questionnaires

3. Seminar HaKibbutzim Hebrew questionnaires
4. Seminar HaKibbutzim Arabic questionnaires
5. Ben Gurion University Hebrew questionnaires
6. Ben Gurion University Arabic questionnaires

Following the presentation of the quantitative results are the qualitative results, which includes analyzed and coded reflections from program participants and observations made by the principal investigator.

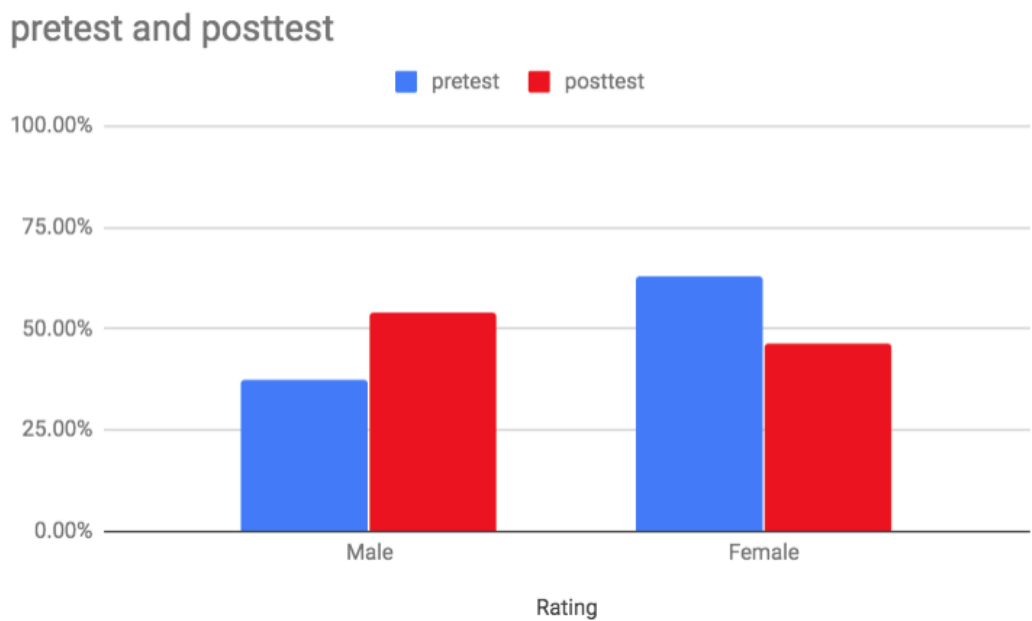
Wingate: Hebrew Questionnaires

The following are results from the Hebrew pretest and posttest questionnaires at the Academic College at Wingate. There were 95 respondents to the pretest and 64 respondents to the posttest. The questionnaires were answered in Hebrew by the Jewish respondents and in Arabic by the Arab respondents.

1. Gender of Jewish Respondents

Graph 1 below shows the ratio of male to female respondents among the Jewish respondents to the pretest and posttest at the Academic College at Wingate.

Graph 1: Gender of Jewish Respondents



As shown in **graph 1** above, there were more female than male Jewish respondents to the pretest at the Academic College at Wingate. Females comprised 62.8% of the respondents and males comprised 37.2% of the Jewish respondents. There was about an equal ratio of male to female Jewish respondents to the posttest at Wingate. Females comprised 46.2% of the respondents and males comprised 53.8% of the Jewish respondents.

2. I would be pleased to have an Arab friend

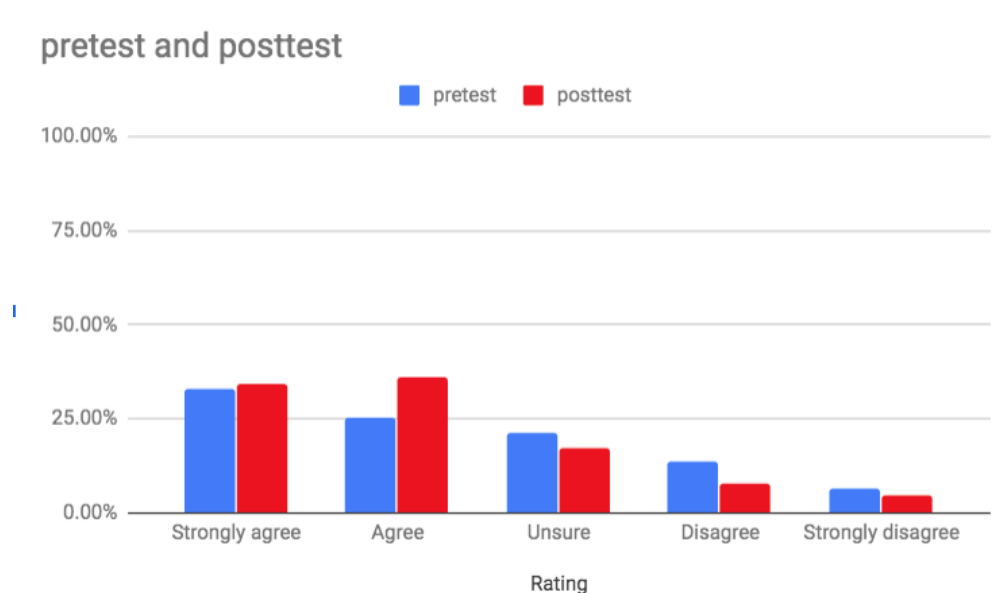
Hypothesis Testing Results. The null hypothesis for the questionnaire item “I would be pleased to have an Arab friend” was “there will be no statistically significant change in Jews’ openness to having an Arab friend at Wingate.”

A paired-samples t-test was conducted to compare ‘openness to having an Arab friend’ pretest results to ‘openness to having an Arab friend’ posttest results among Jewish respondents at Wingate. There was no statistically significant difference in the scores for pretest (M=1.75, SD=0.95) and posttest (M=1.88, SD=0.14) conditions; $t(64) = -0.71, p = 0.480$. These results suggest that the campus recreational program at Wingate did not have a statistically significant effect on Jewish students’ attitudes towards feeling pleased to have an Arab friend.

The p-value obtained from the paired samples t-test was 0.480 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 2 below shows the pretest and posttest results to the question “I would be pleased to have an Arab friend.”

Graph 2: Pleased to Have Arab Friend



As shown in **graph 2** above, the results on the pretest and posttest to the questionnaire item “I would be pleased to have an Arab friend” were

- a. 33% on the pretest and 34.4% on the posttest responded strongly agree;
- b. 25.5% on the pretest and 35.9% on the posttest responded agree;
- c. 21.3% on the pretest and 17.2% on the posttest responded unsure;
- d. 13.8% on the pretest and 7.8% on the posttest responded disagree;
- e. 6.4% on the pretest and 4.7% on the posttest responded strongly disagree;

These results show a positive change from pretest to posttest. On the pretest, 55% strongly agreed or agreed that they would be pleased to have an Arab friend and on the posttest 70.3% strongly agreed or agreed, an increase of over 15%.

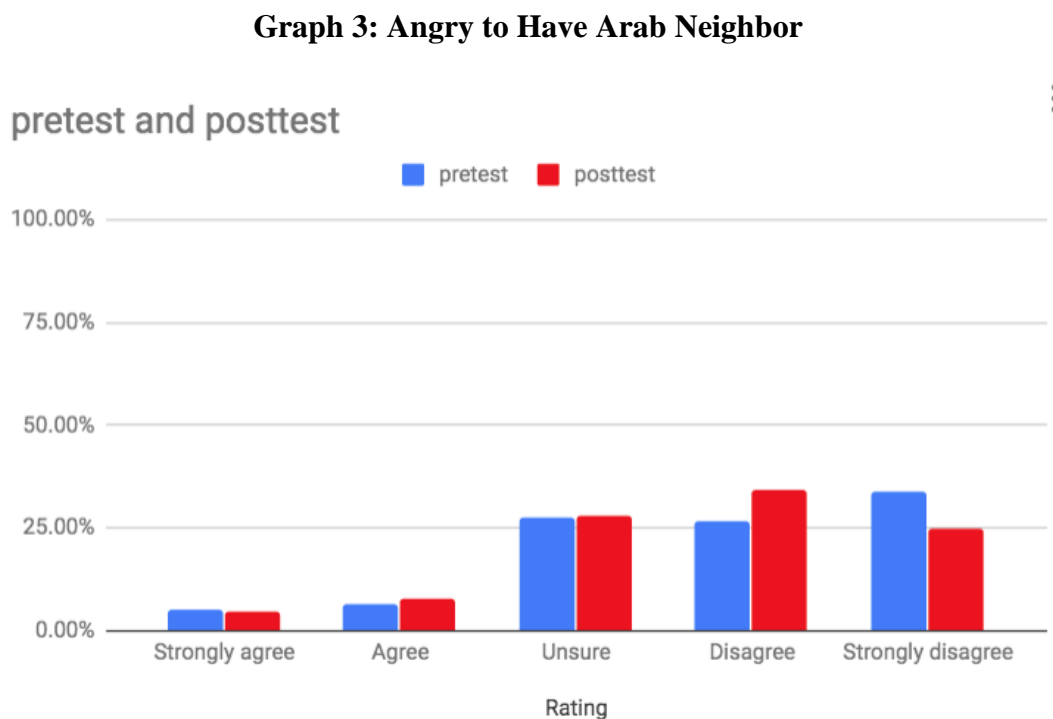
3. I would be angry to have an Arab neighbor

Hypothesis Testing Results. The null hypothesis for the questionnaire item “I would be angry to have an Arab neighbor” was “there will be no statistically significant change in the level of opposition of Jews to have an Arab as their neighbor at Wingate.”

A paired-samples t-test was conducted to compare ‘levels of opposition towards having an Arab neighbor pretest results to ‘levels of opposition towards having an Arab neighbor posttest results among Jewish respondents at Wingate. There was no statistically significant difference in the scores for pretest ($M=3.82$, $SD=1.12$) and posttest ($M=3.63$, $SD=1.13$) conditions; $t(64)=1.0$, $p=0.321$. These results suggest that the campus recreational program at Wingate did not have a statistically significant effect on Jewish students’ levels of opposition towards having an Arab neighbor.

The p-value obtained from the paired samples t-test was 0.321 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 3 below shows the pretest and posttest results at The Academic College at Wingate to the questionnaire item “I would be angry if an Arab was my neighbor:



As shown in **graph 3** above the pretest and posttest responses to “I would be angry if an Arab was my neighbor” were:

- a. 5.3% on the pretest and 4.7% on the posttest responded strongly agree;
- b. 6.4% on the pretest and 7.8% on the posttest responded agree;
- c. 27.7% on the pretest and 28.1% on the posttest responded unsure;

- d. 26.6% on the pretest and 34.4% on the posttest responded disagree;
- e. 34% on the pretest and 25% on the posttest responded strongly disagree;

These results show a slight positive change from pretest to posttest. On the pretest, 57% strongly disagreed or disagreed that they would be angry to have an Arab neighbor while on the posttest, 59.4% strongly disagreed or disagreed, an increase of 2.4%.

4. I am ready to host an Arab

Hypothesis Testing Results. The null hypothesis for the questionnaire item “I am ready to host an Arab” was “there will be no statistically significant change in the level of willingness of Jews to host an Arab in their home at Wingate.”

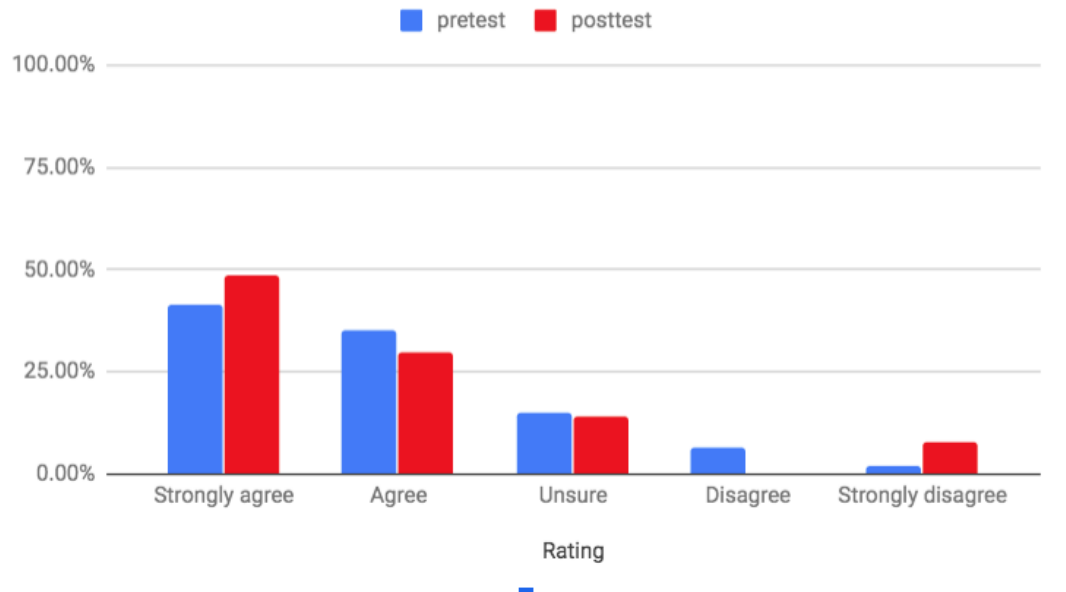
A paired-samples t-test was conducted to compare ‘willingness to host an Arab’ pretest results to ‘willingness to host an Arab’ posttest results among Jewish respondents at Wingate. There was no statistically significant difference in the scores for pretest ($M=1.75$, $SD=0.95$) and posttest ($M=1.88$, $SD=1.15$) conditions; $t(64) = -0.71$, $p = 0.480$. These results suggest that the campus recreational program at Wingate did not have a significant effect on Jewish students’ willingness to host an Arab in their home.

The p-value obtained from the paired samples t-test was 0.747 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 4 below presents the pretest and posttest responses to the questionnaire item “I am willing to host an Arab in my home:

Graph 4: Willing to Host Arab

pretest and posttest



As shown in **graph 4** above, the pretest and posttest responses to “I would be willing to host an Arab in my home” were:

- a. 41.5% on the pretest and 48.4% on the posttest responded strongly agree;
- b. 35.1% on the pretest and 29.7% on the posttest responded agree;
- c. 14.9% on the pretest and 14.1% on the posttest responded unsure;
- d. 6.4% on the pretest and 0% on the posttest responded disagree;
- e. 2.1% on the pretest and 7.8% on the posttest responded strongly disagree;

The results shown above indicate that there was a small positive change in attitudes. On the pretest, 70% strongly agreed or agreed that they would be willing to host an Arab in their home and on the posttest 78.1% strongly agreed or agreed, an increase of just over 8%.

5. Do you think Arabs can be trusted?

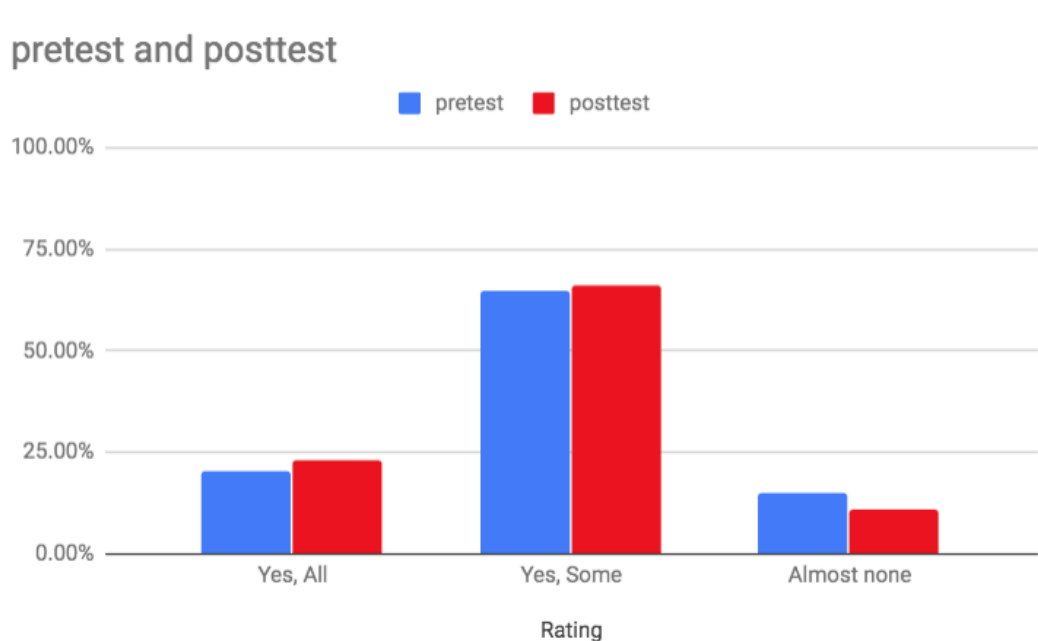
Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you think Arabs can be trusted” was “there will be no statistically significant change in Jews’ feelings of trust toward Arabs at Wingate.”

A paired-samples t-test was conducted to compare ‘feelings of trust toward Arabs’ pretest results to ‘feelings of trust toward Arabs’ posttest results among Jewish respondents at Wingate. There was no significant difference in the scores for pretest ($M=1.94$, $SD=0.56$) and posttest ($M=1.88$, $SD=0.57$) conditions; $t(64) = 0.574$, $p = 0.568$. These results suggest that the campus recreational programs did not have a statistically significant effect on Jewish students’ feelings of trust towards Arabs.

The p-value obtained from the paired samples t-test was 0.568 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 5 below shows the Jewish respondents’ pretest and posttest attitudes towards Arabs in terms of trust at the Academic College at Wingate.

Graph 5: Trust Towards Arabs



As shown in **graph 5** above, on the pretest, 20.2% of Jewish respondents at the Academic College at Wingate reported that they trust all Arabs, 64.9% reported that they trust some Arabs, and 14.9% reported that they trust almost no Arabs. On the posttest, 23.1% of Jewish posttest respondents at Wingate reported that they trust all Arabs, 66.2% reported that they trust some Arabs, and 10.8% reported that they trust almost no Arabs. These results indicate that there was a slight positive change in attitudes from pretest to posttest. On the pretest, 14.9% answered that they trust almost no Arabs and on the posttest this figure decreased to 10.8%, a positive change of just over 4%.

6. Do you have Arab friends?

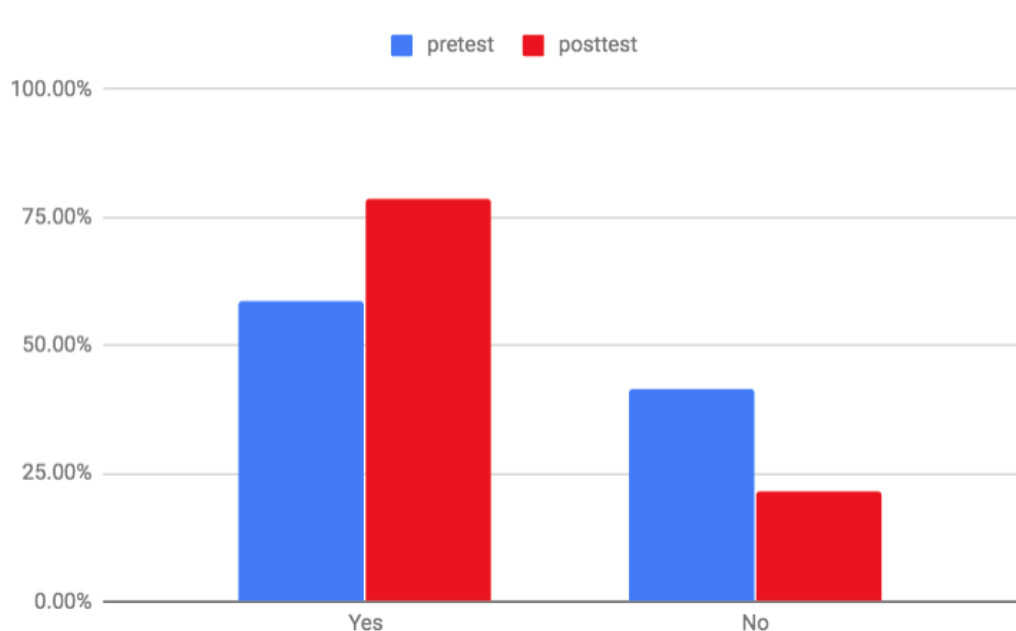
Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you have Arab friends” was “there will be no statistically significant change in Jews having an Arab friend at Wingate.”

A McNemar's test determined that there was a statistically significant increase in Jewish participants at Wingate saying that they have Arab friends from the pretest to the posttest, $p = 0.014$.

The p-value obtained from the McNemar's test was 0.014 which indicates that there was a statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is rejected and the alternative hypothesis is accepted which states: Participation in the campus recreational program will lead to a statistically significant increase in Jewish students at Wingate saying that they have Arab friends.

Graph 6 below show the pretest and posttest ratios of Jewish respondents at the Academic college at Wingate who do and do not have Arab friends.

Graph 6: Jewish Respondents who do and do not have Arab friends



As shown in **graph 6** above, 58.5% of Jewish respondents at the Academic College at Wingate reported having Arab friends, while 41.5% of Jewish respondents reported not having Arab friends on the pretest. On the posttest, 78.5% of Jewish respondents at the Academic College at Wingate reported having Arab friends, while 21.5% of Jewish respondents reported not having Arab friends. These results show that there was an increase in the percentage of Jewish respondents reporting having an Arab friend. Only 58.5% answered yes on the pretest and 78.5% answered yes on the posttest, meaning that 20% more Jewish respondents reported having an Arab friend on the posttest than on the pretest.

7. If you have Arab friends, have you visited them in the past two years

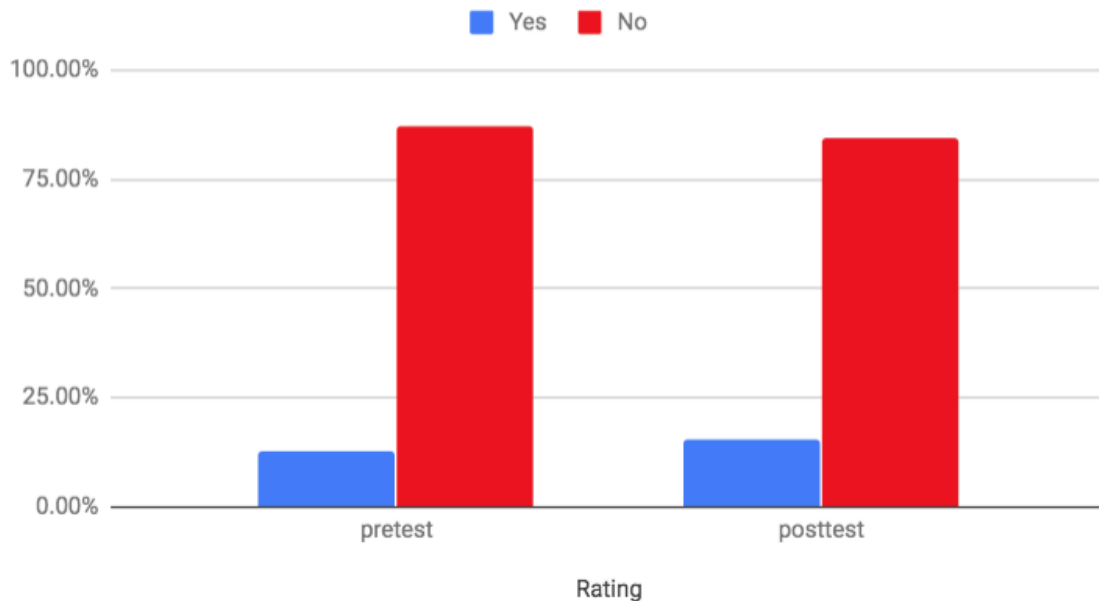
Hypothesis Testing Results. The null hypothesis for the questionnaire item “If you have Arab friends, have you visited them in the past two years?” was “there will be no statistically significant change in Jews visiting an Arab friend at Wingate.”

A McNemar's test determined that there was no statistically significant increase in Jewish participants at Wingate saying that they have visited Arab friends in the last two years from the pretest to the posttest, $p = 0.804$.

The p-value obtained from the McNemar's test was 0.804 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted. These results suggest that the campus recreational program at Wingate did not have a significant effect on Jewish students' visiting Arab friends in their home in the last two years.

Graph 7 below shows responses from the Jewish respondents who reported having Arab friends as to whether or not they've hosted an Arab friend in the last 2 years on the pretest and posttest at Wingate.

Graph 7: Visiting Arab Friends



As shown in **graph 7** above, 87.2% of Jewish respondents at the Academic College at Wingate reported that they have not visited Arab friends in the last 2 years, and 12.8% of Jewish respondents reported that they had visited Arab friends in the last 2 years on the pretest. On the posttest, 84.6% of Jewish respondents at the Academic College at Wingate reported that they have not visited Arab friends in the last 2 years, and 15.4% of Jewish respondents reported that they had visited Arab friends in the last 2 years. These results were nearly the same as the results from the pretest, with only a change of less than 3% from pretest to posttest.

8. Do you hate Arabs

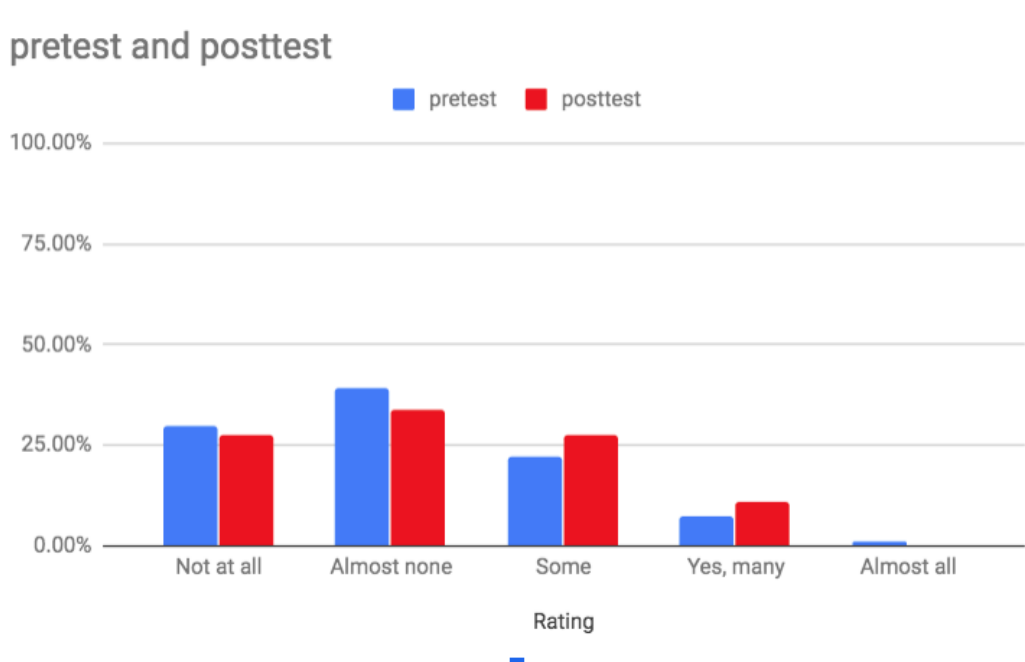
Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you hate Arabs?” was “there will be no statistically significant change in Jews’ feelings of hatred toward Arabs at Wingate.”

A paired-samples t-test was conducted to compare ‘feelings of hate toward Arabs’ pretest results to ‘feelings of hate toward Arabs’ posttest results among Jewish respondents at Wingate. There was no statistically significant difference in the scores for pretest ($M=1.97$, $SD=0.93$) and posttest ($M=2.22$, $SD=0.98$) conditions; $t(64) = -1.64$, $p = 0.107$. These results suggest that the campus recreational program at Wingate did not have a significant effect on Jewish students’ feelings of hatred towards Arabs.

The p-value obtained from the paired samples t-test was 0.104 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 8 below shows the Jewish respondents’ attitudes towards Arabs in terms of hatred on the pretest and posttest at Wingate. There were 5 different answer options to choose from.

Graph 8: Hatred towards Arabs



As shown in **graph 8** above, 29.8% of Jewish respondents at the Academic College at Wingate reported feeling no hate towards Arabs, 39.4% reported hating almost no Arabs, 22.3% reported hating some Arabs, only 7.4% reported hating many Arabs, and 1.1% of the Jewish respondents reported hating all Arabs on the pretest. On the posttest, 27.7% of Jewish respondents at the Academic College at Wingate reported feeling no hate towards Arabs, 33.8% reported hating almost no Arabs, 27.7% reported hating some Arabs, only 10.8% reported hating many Arabs, and none of the Jewish respondents reported hating all Arabs. As indicated above, there was little change from pretest to posttest, with only 1.1% of the Jewish respondents reporting hating all Arabs on the pretest and none on the posttest.

9. Do you think Arabs hate Jews?

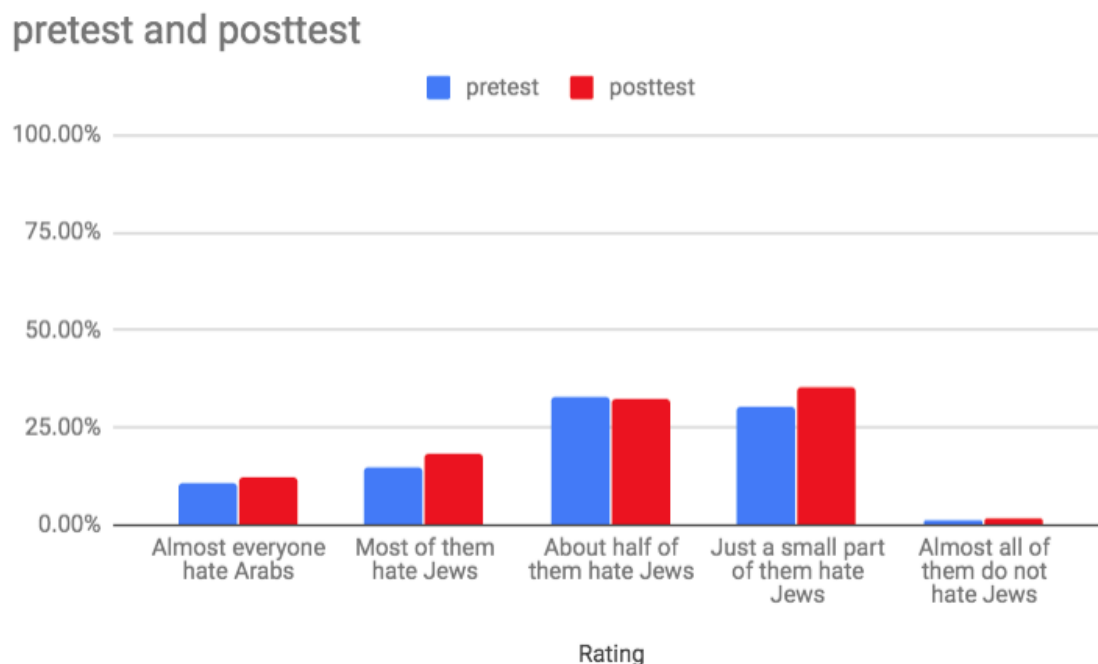
Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you think Arabs hate Jews?” was “there will be no statistically significant change in Jews thinking Arabs hate them at Wingate.”

A paired-samples t-test was conducted to compare ‘perceptions of Arabs feelings of hate toward Jews’ pretest results to ‘perceptions of Arabs’ feelings of hate towards Jews’ posttest results among Jewish respondents at Wingate. There was no statistically significant difference in the scores for pretest ($M=3.10$, $SD=0.97$) and posttest ($M=2.95$, $SD=1.05$) conditions; $t(64) = 0.889$, $p = 0.377$. These results suggest that participation in the campus recreational program did not have a statistically significant effect on Jewish students thinking Arabs hate Jews.

The p-value obtained from the paired samples t-test was 0.377 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 9 below shows the Jewish respondents perceptions of Arabs’ attitudes toward Jews in terms of hatred on the pretest and posttest at Wingate. There were 5 different answer options they could choose from.

Graph 9: Perceptions of Hate



As shown in **graph 9** above, 1.1% of Jewish respondents at the Academic College at Wingate reported that they believe that almost all Arabs do not hate Jews, 30.4% reported that they believe that a small portion of Arabs hate Jews, 33% reported they believe that about half of Arabs hate Jews, 14.9% reported that they believe almost all Arabs hate Jews, and 10.6% reported that they believe all of Arabs hate Jews on the pretest. On the posttest, 1.5% of Jewish respondents at the Academic College at Wingate reported that they believe that almost all Arabs do not hate Jews, 35.4% reported that they believe that a small portion of Arabs hate Jews, 32.3 % reported they believe that about half of Arabs hate Jews, 18.5% reported that they believe most Arabs hate Jews, and 12.3% reported that they believe all of Arabs hate Jews. As indicated above, there was little change in responses from the pretest to the posttest. On the pretest 31.5%

answered that they thought that either almost none or just a few Arabs hate Jews and on the posttest 36.9% gave these answers, a difference of 5.4%.

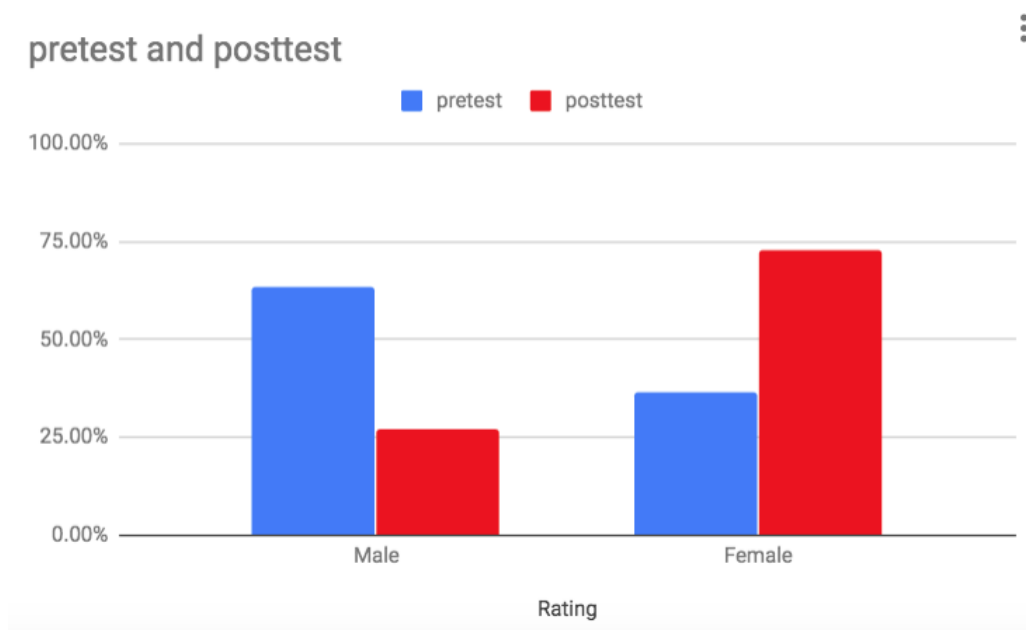
Wingate: Arabic Questionnaires

The following are results from the Arabic pretest and posttest questionnaires at Wingate. There were 22 respondents on the pretest and 33 on the posttest.

10. Gender of Arabic-Speaking Respondents

Graph 10 below shows the ratio of male to female pretest and posttest respondents among the Arab respondents at the Academic College at Wingate.

Graph 10: Gender of Arabic-Speaking Respondents



As shown in **graph 10** above, there were more male than female Arabic-speaking respondents to the pretest at the Academic College at Wingate. Females comprised 36.4.% of the respondents and males comprised 63.6% of the Arab respondents. There were more female than male Arabic-speaking respondents to the posttest at the Academic College at Wingate. Males comprised 27.3% of the respondents and females comprised 72.7% of the Arab respondents.

11. I would be pleased to have a Jewish friend

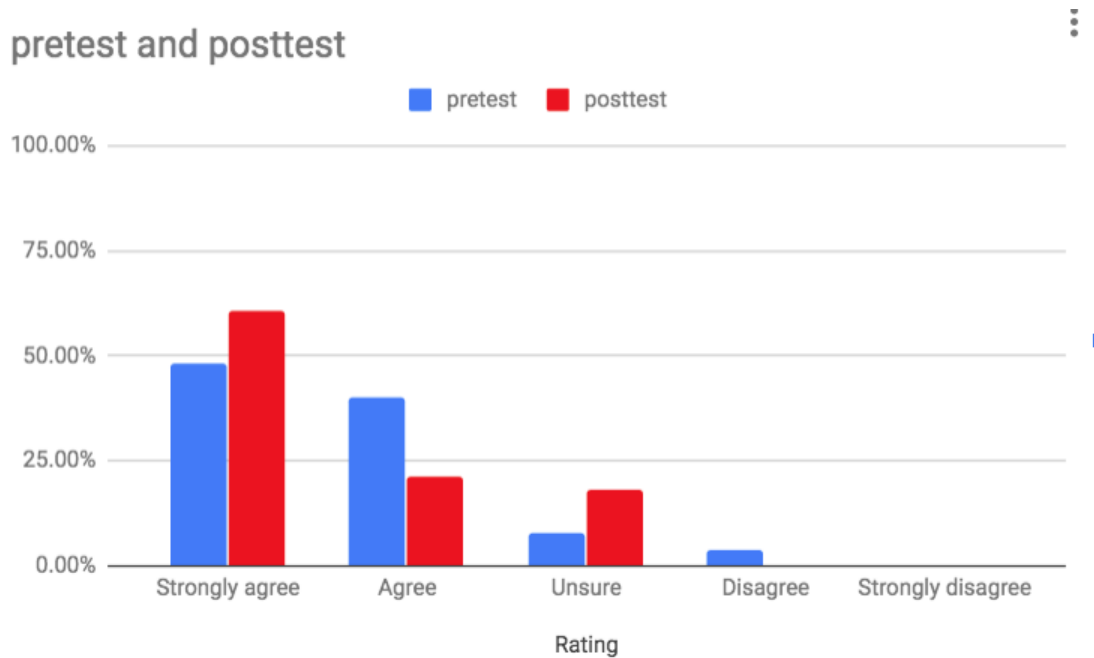
Hypothesis Testing Results. The null hypothesis for the questionnaire item “I would be pleased to have a Jewish friend” was “there will be no statistically significant change in Arabic-speaking students’ openness to having a Jewish friend at Wingate.”

A paired-samples t-test was conducted to compare ‘openness to having a Jewish friend’ pretest results to ‘openness to having a Jewish friend’ posttest results among Arabic-speaking respondents at Wingate. There was no statistically significant difference in the scores for pretest ($M=1.68$, $SD=0.80$) and posttest ($M=1.56$, $SD=0.82$) conditions; $t(24)= 0.499$, $p = 0.622$. These results suggest that the campus recreational program at Wingate did not have a statistically significant effect on Arabic-speaking students’ attitudes towards feeling pleased to have a Jewish friend.

The p-value obtained from the paired samples t-test was 0.622 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 11 below shows the pretest and posttest results to the question “I would be pleased to have a Jewish Friend.”

Graph 11: Pleased to Have Jewish Friend



As shown in **graph 11** above, the results on the pretest and posttest for the questionnaire item “I would be pleased to have a Jewish friend” were:

- a. 48% on the pretest and 60.6% on the posttest responded strongly agree;
- b. 40% on the pretest and 21.2% on the posttest responded agree;
- c. 8% on the pretest and 18.2% on the posttest responded unsure;
- d. 4% on the pretest and 0% on the posttest responded disagree
- e. 0% on the pretest and 0% on the posttest responded strongly disagree;

As shown in these results, the pretest and posttest results are similar, with over 80% on both the pretest and posttest answering that they strongly agreed or agreed that they would be pleased to have a Jewish friend.

12. I would be angry to have a Jewish neighbor

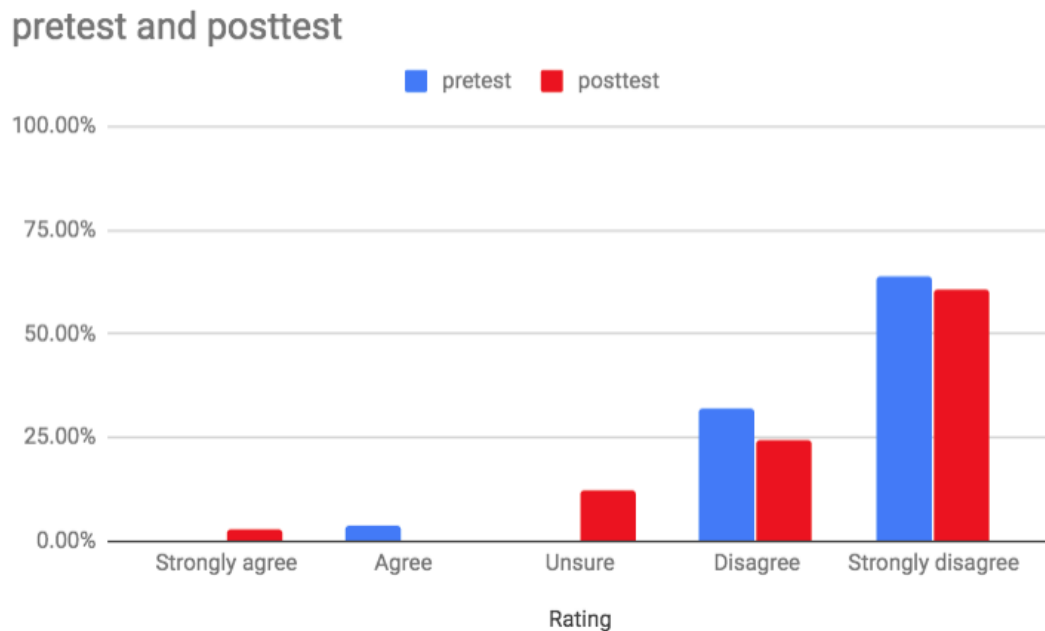
Hypothesis Testing Results. The null hypothesis for the questionnaire item “I would be angry to have a Jewish neighbor” was “there will be no statistical significant change in the level of opposition of Arabs to have a Jew as their neighbor at Wingate.”

A paired-samples t-test was conducted to compare ‘levels of opposition towards having a Jewish neighbor pretest results to ‘levels of opposition towards having a Jewish neighbor posttest results among Arabic-speaking respondents at Wingate. There was no statistically significant difference in the scores for pretest ($M=4.56$, $SD=0.71$) and posttest ($M=4.44$, $SD=0.96$) conditions; $t(24)=0.486$, $p = 0.632$. These results suggest that the campus recreational program at Wingate did not have a statistically significant effect on Arabic-speaking students’ levels of opposition towards having a Jewish neighbor.

The p-value obtained from the paired samples t-test was 0.632 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 12 below shows the pretest and posttest results to the question “I would be angry to have a Jewish neighbor.”

Graph 12: Angry to Have Jewish Neighbor



As shown in **graph 12** above, the pretest and posttest results for the questionnaire item “I would be angry if I had a Jewish neighbor” were

- a. 0% on the pretest and 3% on the posttest responded strongly agree;
- b. 4% on the pretest and 0% on the posttest responded agree;
- c. 0% on the pretest and 12.1% on the posttest responded unsure;
- d. 32% on the pretest and 24.2% on the posttest responded disagree
- e. 64% on the pretest and 60.6% on the posttest responded strongly disagree;

As shown in the results above, there was little change in the responses to this question from the pretest to the posttest. On the pretest, 4% answered strongly agree or agree and on the posttest, 3% answered strongly agree or agree.

13. I am willing to host a Jew

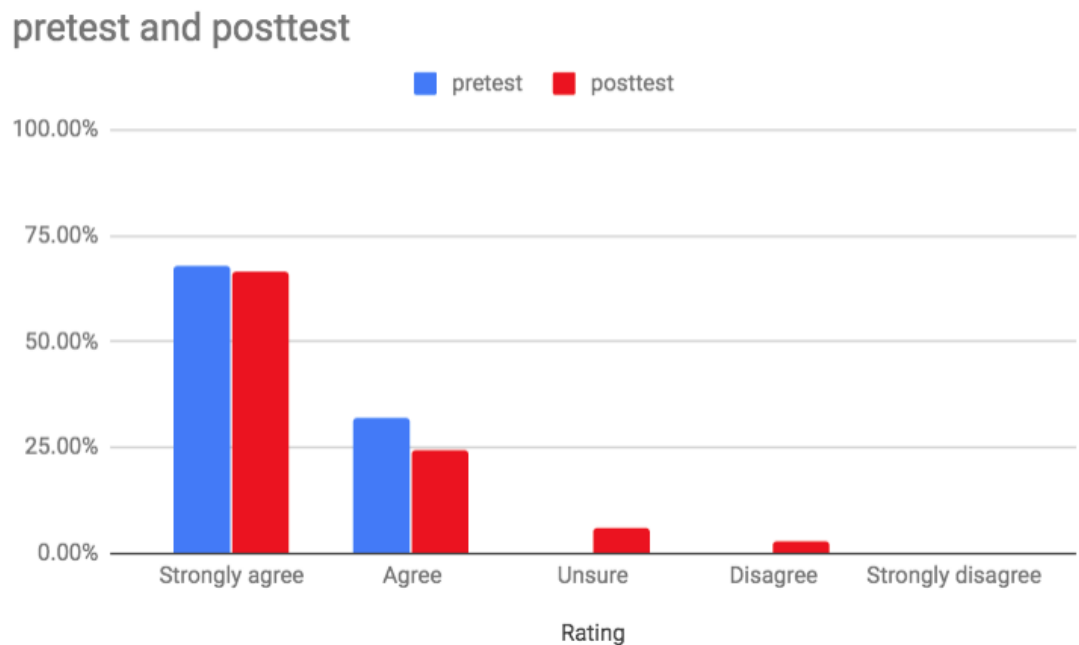
Hypothesis Testing Results. The null hypothesis for the questionnaire item “I am willing to host a Jew” was “there will be no statistically significant change in the level of willingness of Arabs to host a Jew in their home at Wingate.”

A paired-samples t-test was conducted to compare ‘willingness to host a Jew’ pretest results to ‘willingness to host a Jew’ posttest results among Arabic-speaking respondents at Wingate. There was no statistically significant difference in the scores for pretest ($M=1.32$, $SD=0.48$) and posttest ($M=1.40$, $SD=0.58$) conditions; $t(44) = -0.527$, $p = 0.603$. These results suggest that participation in the campus recreational program at Wingate did not have a statistically significant effect on Arabic-speaking students’ willingness to host a Jew in their home.

The p-value obtained from the paired samples t-test was 0.603 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 13 below shows the pretest and posttest results to the question “I am willing to host a Jew.”

Graph 13: Willing to Host Jew



As shown in **graph 13** above, the pretest and posttest results for “I am willing to host a Jew” were

- a. 68% on the pretest and 66.7% on the posttest responded strongly agree;
- b. 32% on the pretest and 24.2% on the posttest responded agree;
- c. 0% on the pretest and 6.1% on the posttest responded unsure;
- d. 0% on the pretest and 3% on the posttest responded disagree
- e. 0% on the pretest and 0% on the posttest responded strongly disagree;

As shown in the results above, the pretest and posttest results were similar. On the pretest, 68% strongly agreed and on the posttest 66.7% agreed, a difference of 1.3%.

14. Do you think Jews can be trusted?

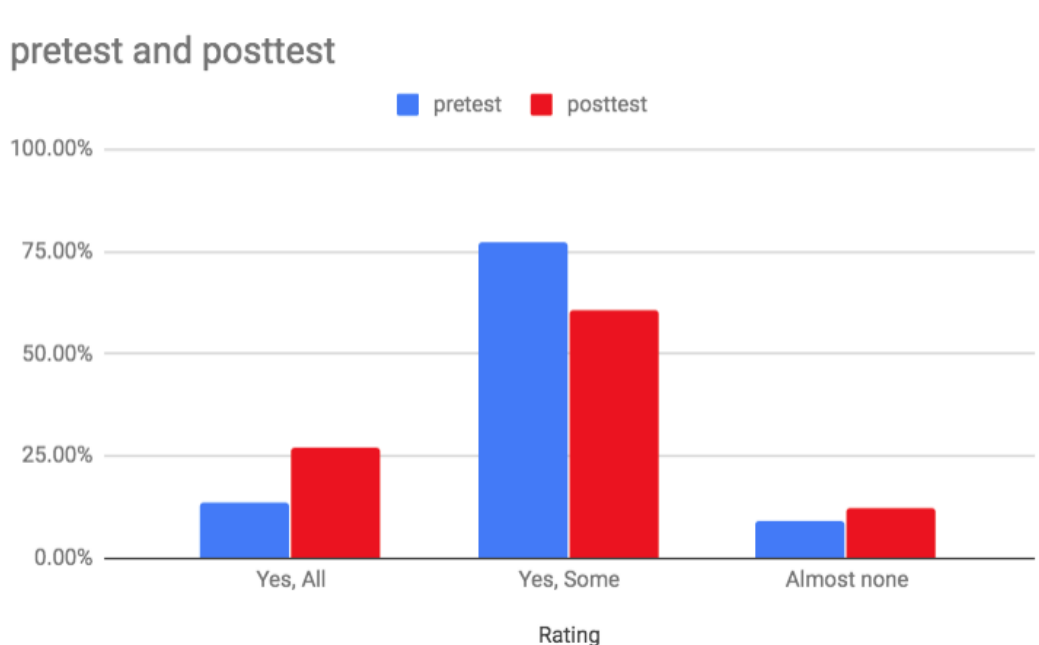
Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you think Jews can be trusted” was “there will be no statistically significant change in Arabs’ feelings of trust toward Jews at Wingate.”

A paired-samples t-test was conducted to compare ‘feelings of trust toward Jews’ pretest results to ‘feelings of trust toward Jews’ posttest results among Jewish respondents at Wingate. There was no significant difference in the scores for pretest ($M=2.00$, $SD=0.50$) and posttest ($M=1.80$, $SD=0.65$) conditions; $t(24)=1.09$, $p = 0.284$. These results suggest that the campus recreational program at Wingate did not have a significant effect on Arabic-speaking students’ feelings of trust towards Jews.

The p-value obtained from the paired samples t-test was 0.284 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 14 below shows the Arab respondents’ pretest and posttest attitudes towards Jews in terms of trust at the Academic College at Wingate.

Graph 14: Trust Towards Jews



As shown in **graph 14** above, 13.6% of Arab respondents at the Academic College at Wingate reported that they trust all Jews, 77.3% reported that they trust some Jews, and 9.1% reported that they trust almost no Jews on the pretest. On the posttest, 27.3% of Arab posttest respondents at the Academic College at Wingate reported that they trust all Jews, 60.6% reported that they trust some Jews, and 12.1% reported that they trust almost no Jews. As shown in the results above, there was a substantial increase in the percentage of respondents answering that they trust all Jews, from 13.6% on the pretest, to 27.3% on the posttest, an increase of 13.7% or slightly more than double.

15. Do you have Jewish friends?

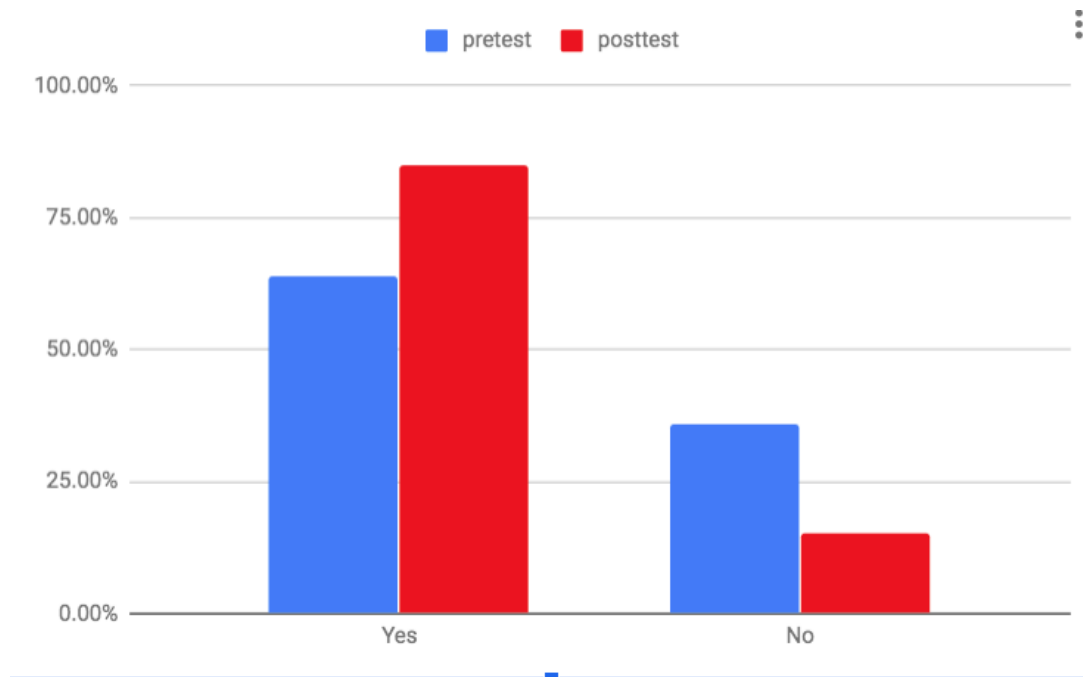
Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you have Jewish friends” was “there will be no statistically significant change in Arabs having a Jewish friend at Wingate.”

A McNemar's test determined that there was no statistically significant increase in Arabic-speaking participants at Wingate saying that they have Jewish friends from the pretest to the posttest, $p = 0.227$.

The p-value obtained from the McNemar's test was 0.227 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted. These results suggest that the campus recreational program at Wingate did not have a significant effect on Arabic-speaking students' saying that they have Jewish friends.

Graph 15 below shows the ratio of Arab respondents on the pretest and posttest at the Academic college at Wingate who do and do not have Jewish friends.

Graph 15: Arab Respondents who do and do not have Jewish friends



As shown in **graph 15** above, 64% of Arab respondents at the Academic College at Wingate reported having Jewish friends, while 36% of Arab respondents reported not having Jewish friends on the pretest. On the posttest, 84.8% of Arab respondents at the Academic College at Wingate reported having Jewish friends, while 15.2% of Arab respondents reported not having Jewish friends. As indicated by these results, the percentage of respondents answering that they had a Jewish friend increased by 20.8%, from 64% on the pretest to 84.8% on the posttest.

16. If you have Jewish friends, have you visited them in the past two years

Hypothesis Testing Results. The null hypothesis for the questionnaire item “If you have Jewish friends, have you visited them in the past two years?” was “there will be

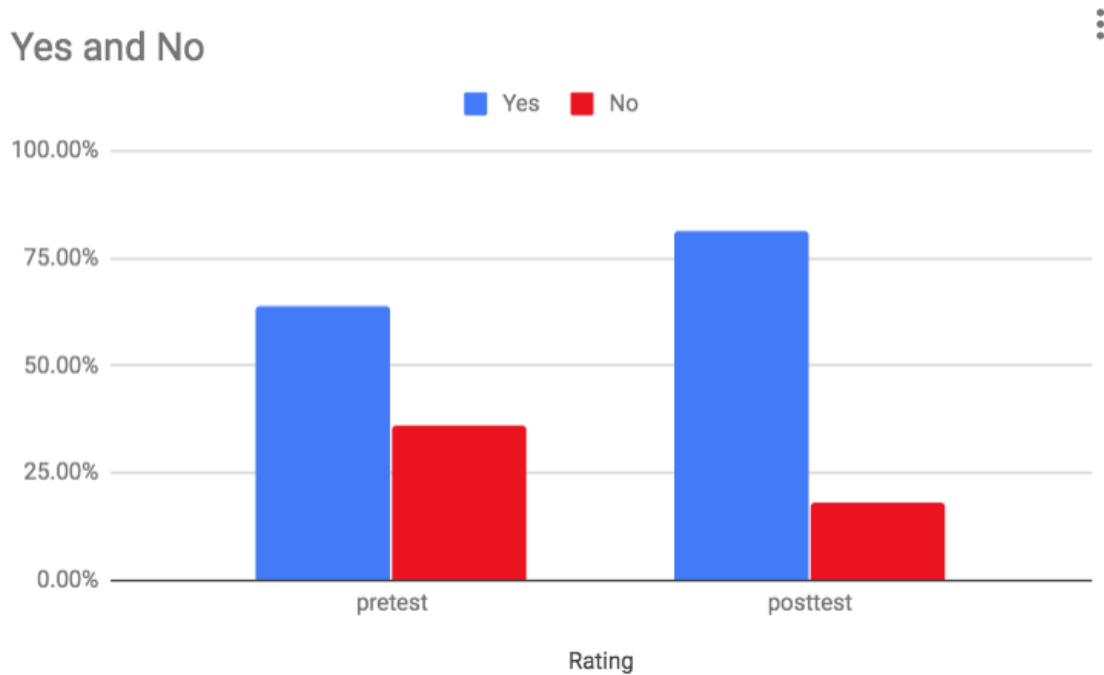
no statistically significant change in Arabic-speaking students visiting Jewish friends at Wingate.”

A McNemar's test determined that there was no statistically significant increase in Arabic-speaking participants at Wingate saying that they have visited Jewish friends in the last two years from the pretest to the posttest, $p = 0.289$.

The p-value obtained from the McNemar's test was 0.289 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted. These results suggest that participation in the campus recreational program at Wingate did not have a statistically significant effect on Arabic-speaking students' visiting Jewish friends in the last two years.

Graph 16 below shows pretest and posttest responses from the Arab respondents who reported having Jewish friends as to whether or not they have hosted a Jewish friend in the last 2 years.

Graph 16: Visiting Jewish Friends



As shown in **graph 16** above, 36% of Arab respondents at the Academic College at Wingate reported that they have not visited Jewish friends in the last 2 years, and 64% of Arab respondents reported that they had visited Jewish friends in the last 2 years on the pretest. On the posttest, 18.2% of Arab respondents on the posttest at the Academic College at Wingate reported that they have not visited Jewish friends in the last 2 years, and 81.8% of Arab respondents reported that they had visited Jewish friends in the last 2 years. As indicated in the results above, the percentage of respondents answering that they visited Jewish friends increased by 17.8%, from 64% on the pretest to 81.8% on the posttest.

17. Do you hate Jews

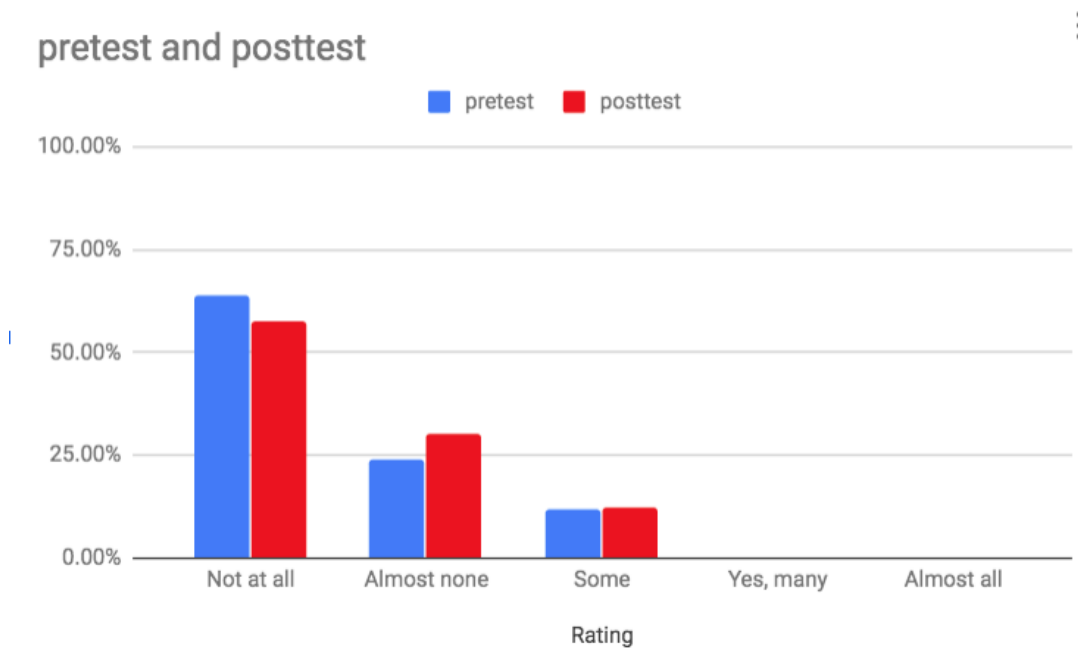
Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you hate Jews?” was “there will be no statistically significant change in Arabs’ feeling of hatred toward Jews at Wingate.”

A paired-samples t-test was conducted to compare ‘feelings of hate toward Jews’ pretest results to ‘feelings of hate toward Jews’ posttest results among Arabic-speaking respondents at Wingate. There was no statistically significant difference in the scores for pretest ($M=1.48$, $SD=0.71$) and posttest ($M=1.56$, $SD=0.71$) conditions; $t(24) = -1.64$, $p = 0.723$. These results suggest that participation in the campus recreational program at Wingate did not have a statistically significant effect on Arabic-speaking students’ feelings of hate towards Jews.

The p-value obtained from the paired samples t-test was 0.723 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 17 below shows the Arab respondents’ pretest and posttest attitudes towards Jews in terms of hatred. There were 5 different answer options to choose from, but there was also an option for respondents to create their own answer.

Graph 17: Hatred Towards Jews



As shown in **graph 17** above, 64% of Arab respondents at the Academic College at Wingate reported feeling no hate towards Jews, 24% reported hating only a few Jews, 12% reported hating some Jews, and none of the Arab respondents reported hating most or all Jews on the pretest. On the posttest, 57.6% of Arab posttest respondents at the Academic College at Wingate reported feeling no hate towards Jews, 30.3% reported hating only a few Jews, 12.1% reported hating some Jews, and none of the Arab respondents reported hating most or all Jews. As indicated above, the pretest and posttest results for this question were very similar. On both the pretest and posttest, none of the respondents reported hating most or all Jews.

18. Do you think Jews hate Arabs?

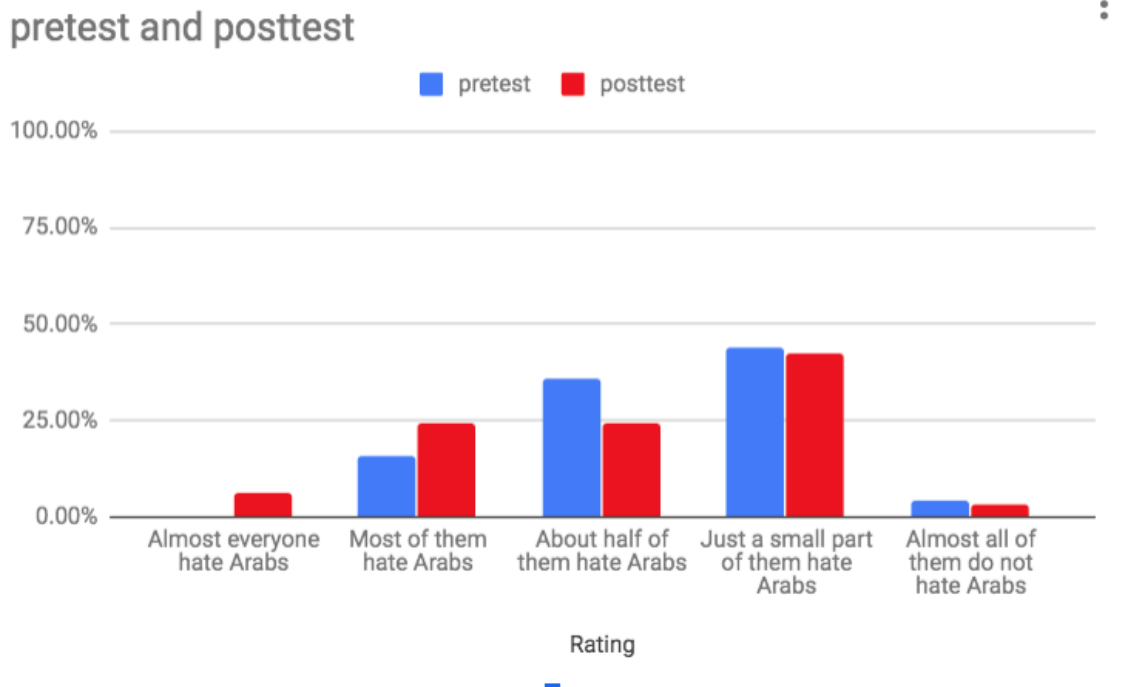
Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you think Jews hate Arabs?” was “there will be no statistically significant change in Arabs thinking Jews hate them at Wingate.”

A paired-samples t-test was conducted to compare ‘perceptions of Jews’ feelings of hate toward Arabs’ pretest results to ‘perceptions of Jews’ feelings of hate toward Arabs’ posttest results among Arabic-speaking respondents at Wingate. There was no statistically significant difference in the scores for pretest ($M=3.36$, $SD=0.81$) and posttest ($M=3.16$, $SD=1.07$) conditions; $t(24)=0.707$, $p=0.486$. These results suggest that the campus recreational program at Wingate did not have a significant effect on Arabic-speaking students thinking Jews hate Arabs.

The p-value obtained from the paired samples t-test was 0.486 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 18 below shows the Arab respondents pretest and posttest perceptions of Jewish attitudes toward Arabs. There were 5 different answer options they could choose from.

Graph 18: Perceptions of Hate



As shown in **graph 18** above, 4% of Arab respondents at the Academic College at Wingate reported that they believe that almost all Jews do not hate Arabs, 44% reported that they believe that a small portion of Jews hate Arabs, 36% reported they believe that about half of Jews hate Arabs, 16% reported that they believe almost all Jews hate Arab, and none reported that they believe all of Jews hate Arabs on the pretest. On the posttest, 3% of Arab respondents at the Academic College at Wingate reported that they believe that almost all Jews do not hate Arabs, 42.4% reported that they believe that a small portion of Jews hate do not Arabs, 24.2 % reported they believe that about half of Jews hate Arabs, 24.2% reported that they believe almost all Jews hate Arab, and 6.1% reported that they believe all of Jews hate Arabs. Again, the pretest and posttest results

for this question were similar. On the pretest, 48% of the respondents reported that they believe that almost none or only a small portion of Jews hate Arabs and on the posttest this figure decreased slightly to 45.4%.

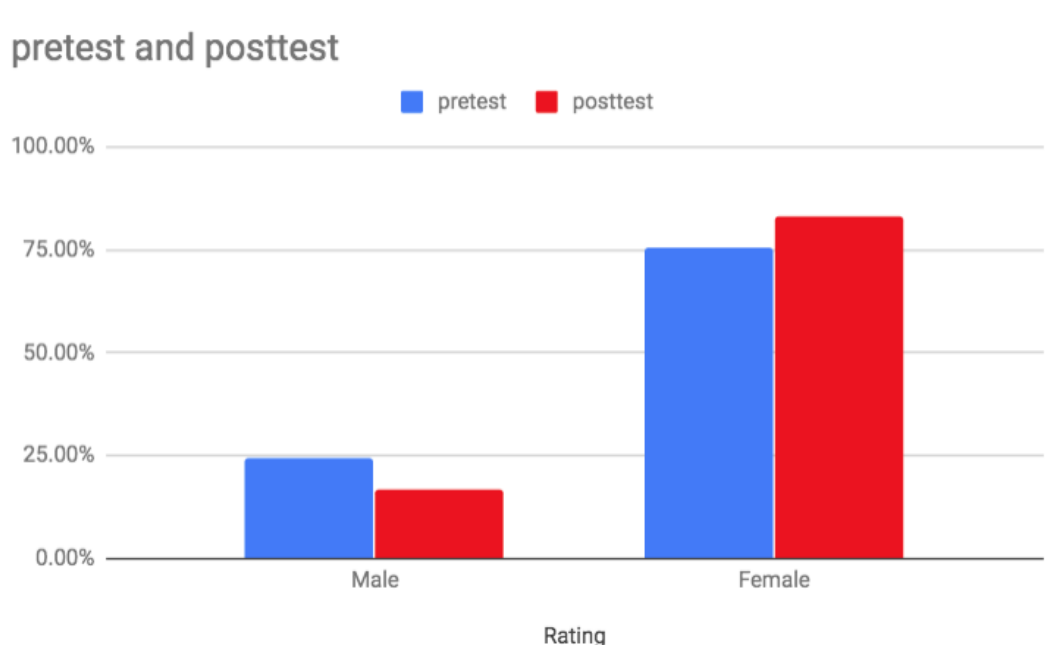
Seminar HaKibbutzim: Hebrew Questionnaires

The following are results from the Hebrew pretest and posttest questionnaires at Seminar HaKibbutzim. There were 69 pretest respondents and 29 posttest respondents. The questionnaires were answered in Hebrew by the Jewish respondents and in Arabic by the Arab respondents. Therefore, in the diagrams with the results, wording is shown in either Hebrew or Arabic. Explanations/translations in English are provided

19. Gender of Jewish Respondents

Graph 19 below shows the ratio of male to female respondents among the Jewish respondents at Seminar HaKibbutzim on the pretest and posttest.

Graph 19: Gender of Jewish Respondents



As shown in **graph 19** above, there were more female than male Jewish respondents to the pretest at Seminar HaKibbutzim. Females comprised 75.4% of the respondents and males comprised 24.6% of the Jewish respondents. On the posttest, there were more female than male Jewish respondents to the posttest at Seminar HaKibbutzim. Females comprised 79.3% of the respondents and males comprised 20.7% of the Jewish respondents, which is similar to the pretest.

20. I would be pleased to have an Arab friend

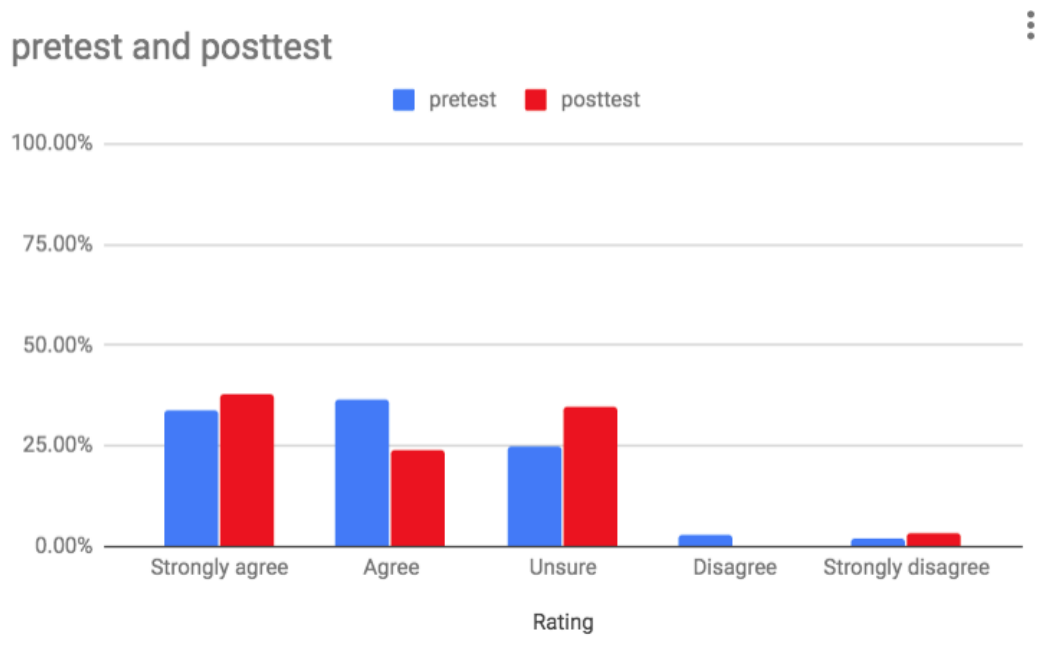
Hypothesis Testing Results. The null hypothesis for the questionnaire item “I would be pleased to have an Arab friend” was “there will be no statistically significant change in Jews’ openness to having an Arab friend at Seminar HaKibbutzim.”

A paired-samples t-test was conducted to compare ‘openness to having an Arab friend’ pretest results to ‘openness to having an Arab friend’ posttest results among Jewish respondents at Seminar HaKibbutzim. There was no statistically significant difference in the scores for pretest ($M=2.48$, $SD=3.66$) and posttest ($M=2.07$, $SD=1.03$) conditions; $t(28) = -0.612$, $p = 0.545$. These results suggest that the campus recreational program at Seminar HaKibbutzim did not have a statistically significant effect on Jewish students’ attitudes towards feeling pleased to have an Arab friend.

The p-value obtained from the paired samples t-test was 0.545 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 20 below shows the pretest and posttest results to the question “I would be pleased to have an Arab friend.”

Graph 20: Pleased to Have an Arab Friend



As shown in **graph 20** above, the pretest and posttest results for “I would be pleased to have an Arab friend” were:

- a. 33.7% on the pretest and 37.9% on the posttest responded strongly agree
- b. 36.7% on the pretest and 24.1% on the posttest responded agree
- c. 24.9% on the pretest and 34.5% on the posttest responded unsure;
- d. 2.9% on the pretest and 0% on the posttest responded disagree
- e. 1.8% on the pretest and 3.4% on the posttest responded strongly disagree

As shown above, the pretest and posttest responses to this question were similar. There was a slight increase in the percentage who responded strongly agree, from 33.7% on the pretest to 37.9% on the posttest, an increase of 4.2%.

21. I would be angry to have an Arab neighbor

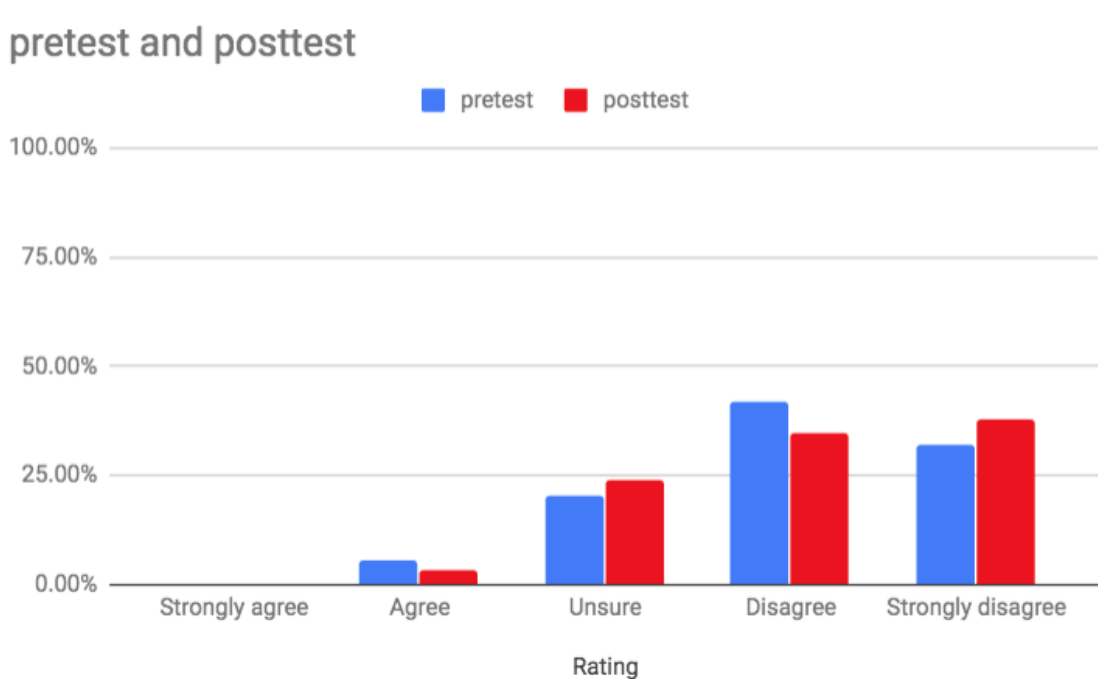
Hypothesis Testing Results. The null hypothesis for the questionnaire item “I would be angry to have an Arab neighbor” was “there will be no statistically significant change in the level of opposition of Jews to have an Arab as their neighbor at Seminar HaKibbutzim.”

A paired-samples t-test was conducted to compare ‘levels of opposition towards having an Arab neighbor pretest results to ‘levels of opposition towards having an Arab neighbor posttest results among Jewish respondents at Seminar HaKibbutzim. There was no statistically significant difference in the scores for pretest ($M=4.21$, $SD=0.82$) and posttest ($M=4.07$, $SD=0.88$) conditions; $t(28)=0.626$, $p = 0.537$. These results suggest that participation in the campus recreational program at Seminar HaKibbutzim did not have a statistically significant effect on Jewish students’ levels of opposition towards having an Arab neighbor.

The p-value obtained from the paired samples t-test was 0.537 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 21 below shows the pretest and posttest results to the question “I would be angry if an Arab was my neighbor:”

Graph 21: Angry to Have Arab Neighbor



As shown in **graph 21** above, the pretest and posttest results to the question “I would be angry if an Arab was my neighbor” were as follows.

- 0% on the pretest and 0% on the posttest responded strongly agree
- 5.8% on the pretest and 3.4% on the posttest responded agree
- 20.3% on the pretest and 24.1% on the posttest responded unsure;
- 42% on the pretest and 34.5% on the posttest responded disagree
- 31.9% on the pretest and 37.9% on the posttest responded strongly disagree

As shown in the results above, the pretest and posttest responses to this question were similar. On both the pretest and posttest, none of the respondents answered that they strongly agree that they would be angry to have an Arab neighbor.

22. I am ready to host an Arab

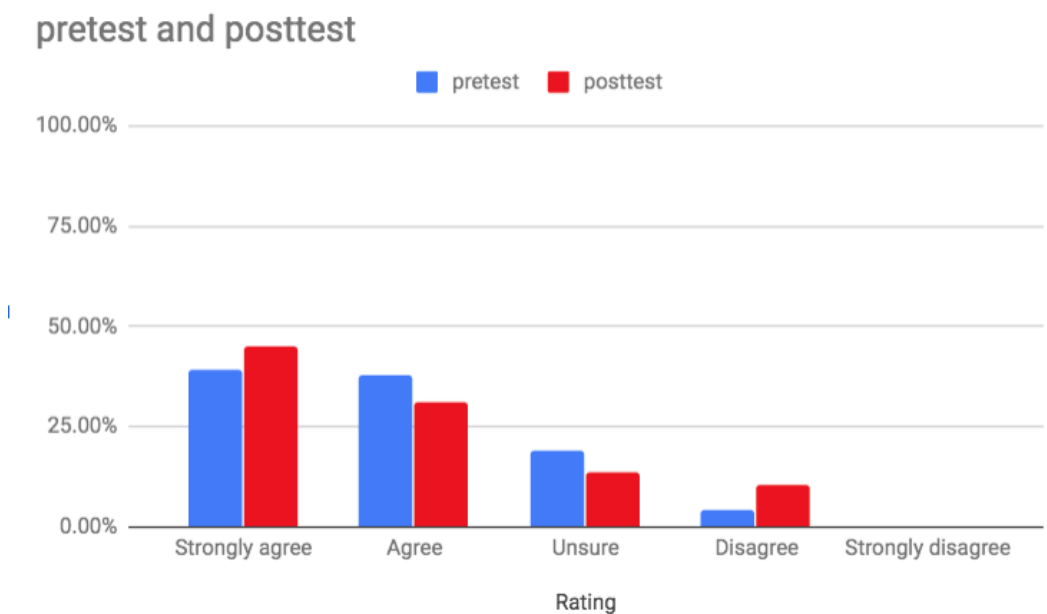
Hypothesis Testing Results. The null hypothesis for the questionnaire item “I am ready to host an Arab” was “there will be no statistically significant change in the level of willingness of Jews to host an Arab in their home at Seminar HaKibbutzim.”

A paired-samples t-test was conducted to compare ‘willingness to host an Arab’ pretest results to ‘willingness to host an Arab’ posttest results among Jewish respondents at Seminar HaKibbutzim. There was no statistically significant difference in the scores for pretest ($M=1.62$, $SD=0.73$) and posttest ($M=1.89$, $SD=1.01$) conditions; $t(28) = -1.44$, $p = 0.161$. These results suggest that participation in the campus recreational program at Seminar HaKibbutzim did not have a statistically significant effect on Jewish students’ willingness to host an Arab in their home.

The p-value obtained from the paired samples t-test was 0.161 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 22 below shows the pretest and posttest results for the questionnaire item “I am willing to host an Arab:”

Graph 22: Willing to Host Arab



As shown in **graph 43** above, the pretest and posttest results to the question “I would be willing to host an Arab in my home” were as follows.

- a. 39.1% on the pretest and 44.8% on the posttest responded strongly agree;
- b. 37.7% on the pretest and 31.0% on the posttest responded agree;
- c. 18.8% on the pretest and 13.8% on the posttest responded unsure;
- d. 4.3% on the pretest and 10.3% on the posttest responded disagree;
- e. 0% on the pretest and 0% on the posttest responded strongly disagree;

The results shown above indicate that there was a small positive change in attitudes. On the pretest, 39.1% strongly agreed that they would be willing to host an Arab in their home and on the posttest 44.8% strongly agreed, an increase of 5.7%.

23. Do you think Arabs can be trusted?

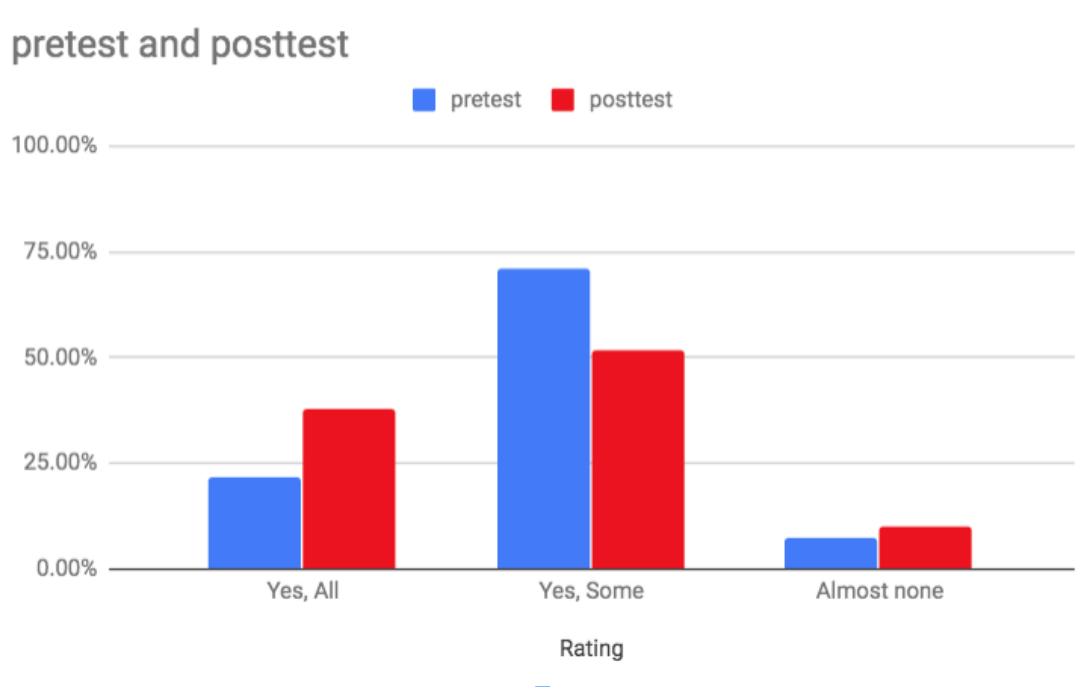
Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you think Arabs can be trusted” was “there will be no statistically significant change in Jews’ feelings of trust toward Arabs at Seminar HaKibbutzim.”

A paired-samples t-test was conducted to compare ‘feelings of trust toward Arabs’ pretest results to ‘feelings of trust toward Arabs’ posttest results among Jewish respondents at Seminar HaKibbutzim. There was no statistically significant difference in the scores for pretest ($M=1.94$, $SD=0.56$) and posttest ($M=1.76$, $SD=0.51$) conditions; $t(28)=0.254$, $p = 0.801$. These results suggest that participation in the campus recreational program at Seminar HaKibbutzim, did not have a statistically significant effect on Jewish students’ feelings of trust towards Arabs.

The p-value obtained from the paired samples t-test was 0.801 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 23 below shows the Jewish respondents’ pretest and posttest attitudes towards Arabs in terms of trust at Seminar HaKibbutzim.

Graph 23: Trust Towards Arabs



As shown in **graph 23** above, on the pretest, 21.7% of Jewish respondents at Seminar HaKibbutzim reported that they trust all Arabs, 71% reported that they trust some Arabs, and 7.2% reported that they trust almost no Arabs. On the posttest, 37.9% of Jewish respondents at Seminar HaKibbutzim reported that they trust all Arabs, 51.7% reported that they trust some Arabs, and 10.2% reported that they trust almost no Arabs. As shown in the results above, there were some changes in the responses from the pretest to the posttest. On the pretest, 21.7% responded that they trust all Arabs while on the posttest, 37.9% gave this answer, an increase of 16.2%.

24. Do you have Arab friends?

Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you have Arab friends” was “there will be no statistically significant change in Jews having an Arab friend at Seminar HaKibbutzim.”

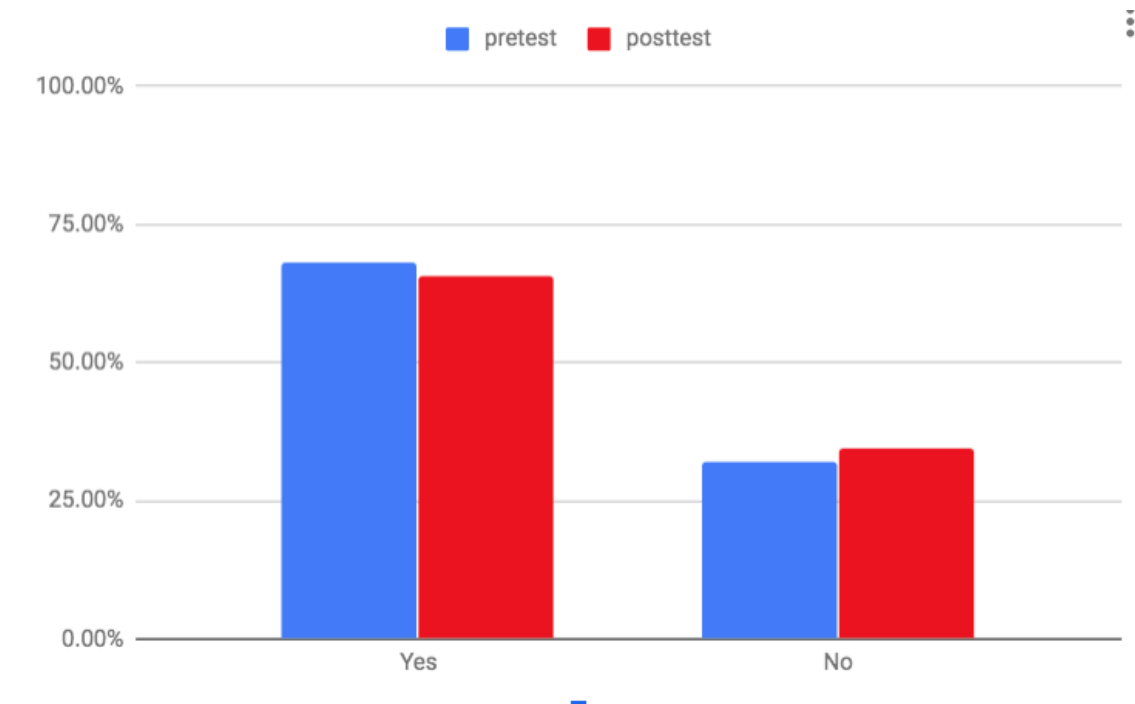
A McNemar's test determined that there was no statistically significant change in Jewish participants at Seminar HaKibbutzim saying that they have Arab friends from the pretest to the posttest, $p = 0.774$.

The p-value obtained from the McNemar's test was 0.774 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted. These results suggest that participation in the campus recreational program at Seminar HaKibbutzim did not lead to a statistically significant change in Jewish students at Seminar HaKibbutzim saying that they have Arab friends.

The p-value obtained from the McNemar's test was 0.774 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 24 below shows the ratio of Jewish respondents at Seminar HaKibbutzim who do and do not have Arab friends on the pretest and posttest.

Graph 24: Jewish Respondents who do and do not have Arab friends



As shown in **graph 24** above, 68.1% of Jewish pretest respondents at Seminar HaKibbutzim reported having Arab friends, while 31.9% of Jewish respondents reported not having Arab friends on the pretest. On the posttest, 65.5% of Jewish posttest respondents at Seminar HaKibbutzim reported having Arab friends, while 34.5% of Jewish respondents reported not having Arab friends. As indicated in the results above, there was a small change in the responses from pretest to posttest, with the percentage indicating that they had a friend dropping by 2.6% from 68.1% on the pretest to 65.5% on the posttest.

25. If you have Arab friends, have you visited them in the past two years?

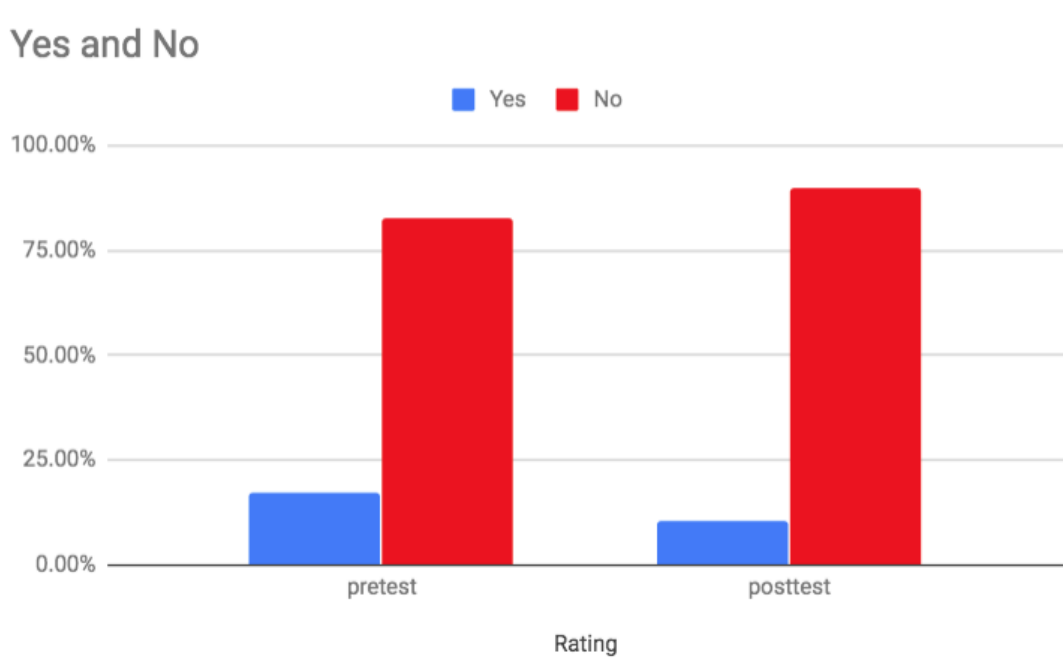
Hypothesis Testing Results. The null hypothesis for the questionnaire item “If you have Arab friends, have you visited them in the past two years?” was “there will be no statistically significant change in Jews visiting Arab friends at Seminar HaKibbutzim.”

A McNemar's test determined that there was no statistically significant increase in Jewish participants at Seminar HaKibbutzim saying that they have visited Arab friends in the last two years from the pretest to the posttest, $p = 0.344$.

The p-value obtained from the McNemar's test was 0.344 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted. These results suggest that participation in the campus recreational program at Seminar HaKibbutzim did not have a statistically significant effect on Jewish students' visiting Arab friends in their home in the last two years.

Graph 25 below shows pretest and posttest responses from the Jewish respondents at Seminar HaKibbutzim. who reported having Arab friends as to whether or not they've visited Arab friends in the last 2 years.

Graph 25: Visiting Arab Friends



As shown in **graph 25** above, 82.8% of Jewish respondents at Seminar HaKibbutzim reported that they have not visited Arab friends in the last 2 years, and 17.2% of Jewish respondents reported that they had visited Arab friends in the last 2 years on the pretest. On the posttest, 89.7% of Jewish respondents at Seminar HaKibbutzim reported that they have not visited Arab friends in the last 2 years, and 10.3% of Jewish respondents reported that they had visited Arab friends in the last 2 years. The results shown above indicate that there was a 6.3% drop in respondents who had hosted Arab friends in the past two years, from 17.2% on the pretest to 10.3% on the posttest.

26. Do you hate Arabs

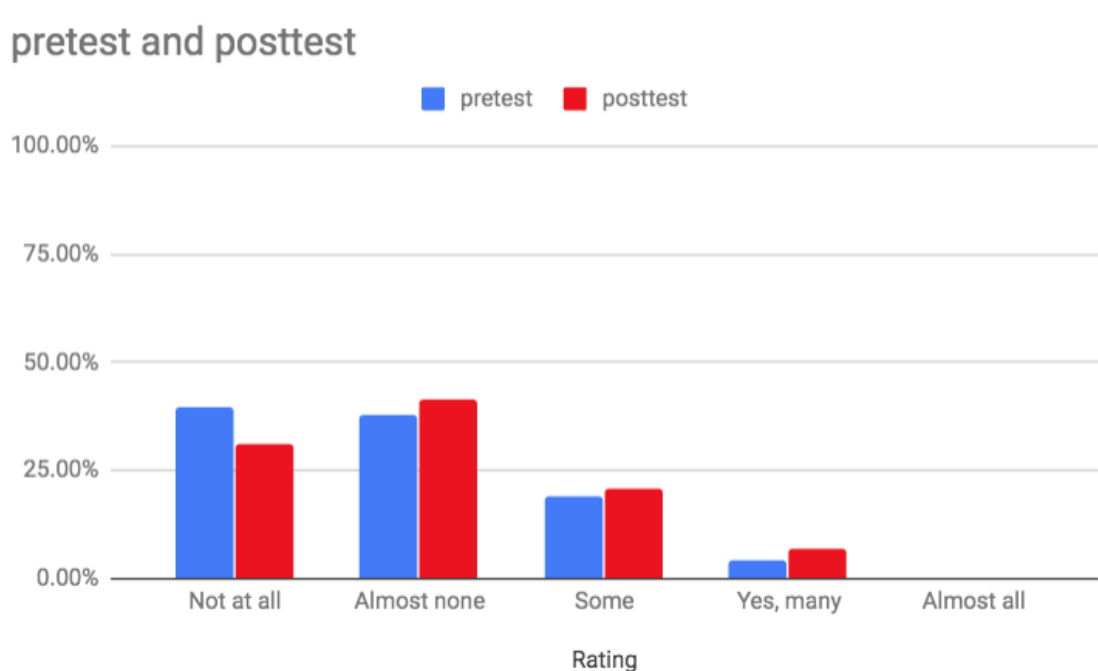
Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you hate Arabs?” was “there will be no statistically significant change in Jews’ feelings of hatred toward Arabs at Seminar HaKibbutzim.”

A paired-samples t-test was conducted to compare ‘feelings of hate toward Arabs’ pretest results to ‘feelings of hate toward Arabs’ posttest results among Jewish respondents at Seminar HaKibbutzim. There was no statistically significant difference in the scores for pretest ($M=1.55$, $SD=0.74$) and posttest ($M=2.03$, $SD=0.91$) conditions; $t(28) = -1.96$, $p = 0.060$. These results suggest that participation in the campus recreational program at Seminar HaKibbutzim did not have a statistically significant effect on Jewish students’ feelings of hate towards Arabs.

The p-value obtained from the paired samples t-test was 0.060 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 26 below shows the Jewish respondents’ pretest and posttest attitudes towards Arabs in terms of hatred at Seminar HaKibbutzim.

Graph 26: Hatred towards Arabs



As shown in **graph 26** above, 39.8% of Jewish pretest respondents at Seminar HaKibbutzim reported feeling no hate towards Arabs, 37.7% reported hating only a few Arabs, 18.8% reported hating some Arabs, only 4.3% reported hating most Arabs, and none of the Jewish respondents reported hating all Arabs on the pretest. On the posttest, 31% of Jewish respondents at Seminar HaKibbutzim reported feeling no hate towards Arabs, 41.4% reported hating only a few Arabs, 20.7% reported hating some Arabs, only 6.9% reported hating most Arabs, and none of the Jewish respondents reported hating all Arabs. The results shown above indicate that there was little change from pretest to the posttest. On both tests, none of the respondents reported feeling hatred toward all Arabs.

27. Do you think Arabs hate Jews?

Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you think Arabs hate Jews?” was “there will be no statistically significant change in Jews thinking Arabs hate them at Seminar HaKibbutzim.”

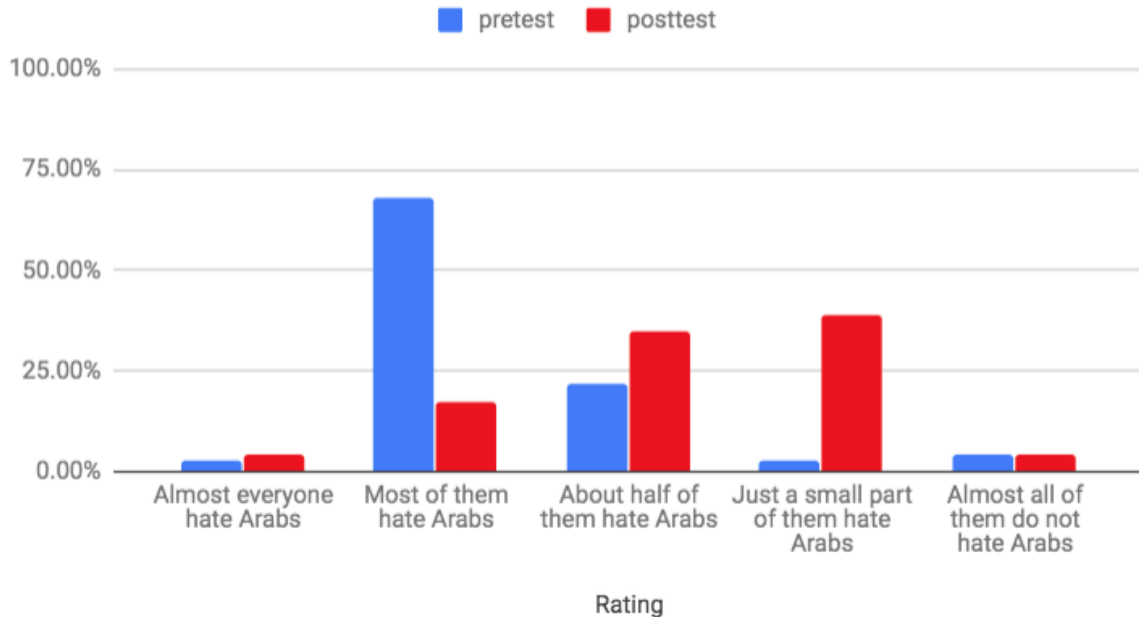
A paired-samples t-test was conducted to compare ‘perceptions of Arabs feelings of hate toward Jews’ pretest results to ‘perceptions of Arabs’ feelings of hate towards Jews’ posttest results among Jewish respondents at Seminar HaKibbutzim. There was a statistically significant difference in the scores for pretest ($M=2.28$, $SD=0.70$) and posttest ($M=3.14$, $SD=0.95$) conditions; $t(28) = -4.247$, $p = 0.000$. These results suggest that participation in the campus recreational program at Seminar HaKibbutzim had a statistically significant positive effect on Jewish students thinking Arabs hate Jews.

The p-value obtained from the paired samples t-test was 0.000 which indicates that there was a statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted and the alternative hypothesis is accepted which states: Participation in campus recreational programs at Seminar HaKibbutzim will lead to a statistically significant positive change in Jewish students’ perception of Arabs hating Jews.

Graph 27 below shows the Jewish respondents pretest and posttest perceptions of Arabs’ attitudes toward Jews at Seminar HaKibbutzim. There were 5 different answer options they could choose from, but there was also an option for respondents to create their own answer.

Graph 27: Perceptions of Hate

pretest and posttest



As shown in **graph 53** above, 4.3% of Jewish respondents at Seminar HaKibbutzim reported that they believe that almost all Arabs do not hate Jews, 2.9% reported that they believe that only a small part of Arabs hate Jews, 21.7% reported that they believe about half of Arabs hate Jews, 68.1% reported that they believe most Arabs hate Jews, and 2.9% reported that they believe almost all Arabs hate Jews on the pretest. On the posttest, 4.3% of Jewish respondents at Seminar HaKibbutzim reported that they believe that almost all Arabs hate Jews, 17.4% reported that they believe most Arabs hate Jews, 34.8% reported they believe that about half of Arabs hate Jews, 39.1% reported that they believe a small part of Arabs hate Jews, and 4.3% reported that they believe almost all Arabs do not hate Jews.

The results shown above show that there was a big positive change in attitudes from the pretest to the posttest. On the pretest 68.1% responded that most Arabs hate Jews and this figure dropped to 17.4% (a 50.7% decrease) on the posttest.

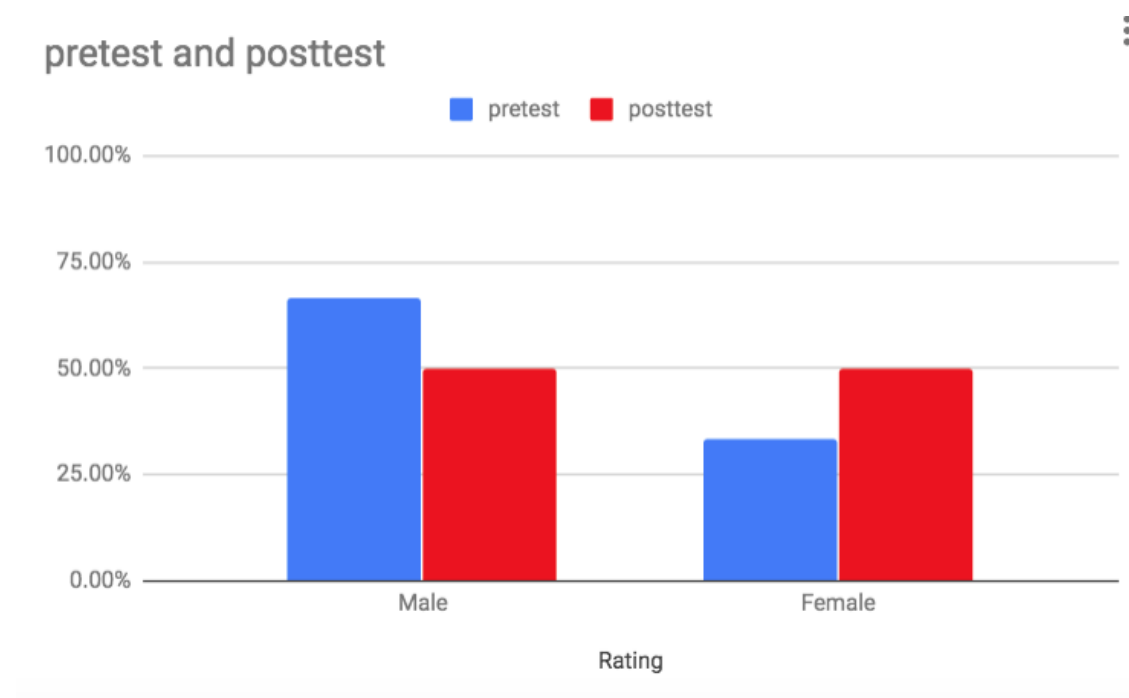
Seminar HaKibbutzim: Arabic Questionnaires

Presented in this section are results from the Seminar HaKibbutzim Arabic pretest questionnaires, Arabic posttest questionnaires, and hypothesis testing comparing pretest and posttest results. There were 15 respondents to the pretest and 11 respondents to the posttest. However, only 8 of these respondents participated in the program. The responses of these 8 participants on the posttest were compared to the pretest responses.

28. Gender of Arabic-speaking Respondents

Graph 28 below shows the ratio of male to female respondents among the Arab-speaking pretest and posttest respondents at Seminar HaKibbutzim.

Graph 28: Gender of Arabic-speaking Respondents



As shown in **graph 28** above, there were more male Arabic-speaking respondents than female Arabic-speaking respondents on the pretest at Seminar HaKibbutzim. 66.7% of Arabic-speaking respondents were male and 33.3% were female. On the posttest, 50% of Arabic-speaking respondents on the posttest at Seminar HaKibbutzim were female, and 50% were male. The percentage of females increased by almost 20% and the percentage of males decreased by almost 17% from pretest to posttest.

29. I would be pleased to have a Jewish friend

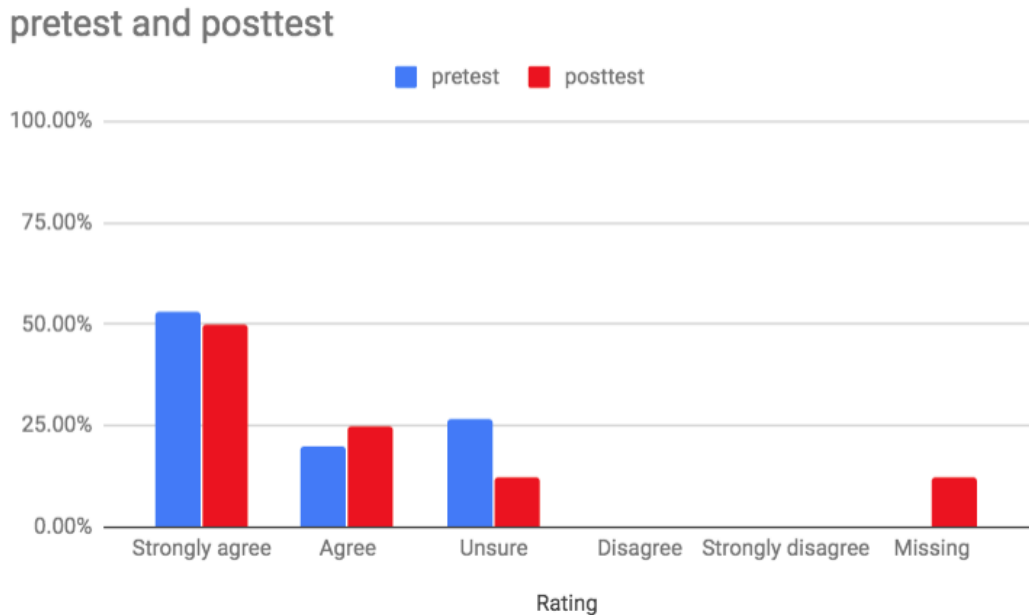
Hypothesis Testing Results. The null hypothesis for the questionnaire item “I would be pleased to have a Jewish friend” was “there will be no statistically significant change in Arabs’ openness to having a Jewish friend at Seminar HaKibbutzim.”

A paired-samples t-test was conducted to compare ‘openness to having a Jewish friend’ pretest results to ‘openness to having a Jewish friend’ posttest results among Arabic-speaking respondents at Seminar HaKibbutzim. There was no statistically significant difference in the scores for pretest ($M=1.88$, $SD=0.83$) and posttest ($M=1.37$, $SD=0.92$) conditions; $t(7)= 1.871$, $p = 0.104$. These results suggest that participation in the campus recreational program at Seminar HaKibbutzim did not have a statistically significant effect on Arabic-speaking students’ attitudes towards feeling pleased to have a Jewish friend.

The p-value obtained from the paired samples t-test was 0.104 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 29 below shows the pretest and posttest results for the questionnaire item “I would be pleased to have a Jewish friend.”

Graph 29: Pleased to Have Jewish Friend



As shown in **graph 29** above, the pretest and posttest results for “I would be pleased to have a Jewish friend” were:

- 53.3% on the pretest and 50% on the posttest responded strongly agree;
- 20% on the pretest and 25% on the posttest responded agree;
- 26.7% on the pretest and 12.5% on the posttest responded unsure;
- 0% on the pretest and 0% on the posttest responded disagree;
- 0% on the pretest and 0% on the posttest responded strongly disagree
- 12.5% missing (posttest)

These results are similar to the results of the pretest. In both the pretest and posttest, most respondents agreed or strongly agreed (73.3% on the pretest and 75% on the posttest) and none disagreed or strongly disagreed.

30. I would be angry to have a Jewish neighbor

Hypothesis Testing Results. The null hypothesis for the questionnaire item “I would be angry to have a Jewish neighbor” was “there will be no statistically significant change in the level of opposition of Arabs to have a Jew as their neighbor at Seminar HaKibbutzim.”

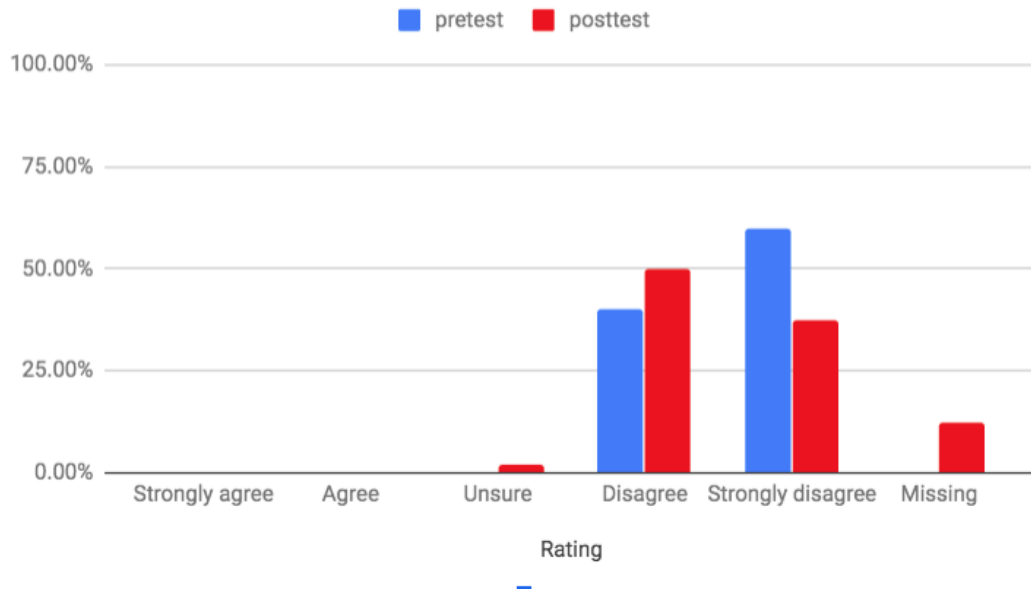
A paired-samples t-test was conducted to compare ‘levels of opposition towards having a Jewish neighbor pretest results to ‘levels of opposition towards having a Jewish neighbor posttest results among Jewish respondents at Seminar HaKibbutzim. There was no statistically significant difference in the scores for pretest ($M=4.63$, $SD=0.52$) and posttest ($M=3.88$, $SD=1.64$) conditions; $t(7)=1.158$, $p = 0.285$. These results suggest that participation in the campus recreational program at Seminar HaKibbutzim did not have a statistically significant effect on Arabic-speaking students’ levels of opposition towards having a Jewish neighbor.

The p-value obtained from the paired samples t-test was 0.285 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 30 below shows the pretest and posttest results for the questionnaire item “I would be angry to have a Jewish neighbor.”

Graph 30: Angry to Have Jewish Neighbor

pretest and posttest



The pretest results for “I would be angry if I had a Jewish neighbor” were:

- a. 0% on the pretest and 0% on the posttest responded strongly agree;
- b. 0% on the pretest and 0% on the posttest responded agree;
- c. 0% on the pretest and 2% on the posttest responded unsure;
- d. 40% on the pretest and 50% on the posttest responded disagree;
- e. 60% on the pretest and 37.5% on the posttest responded strongly disagree;
- f. 12.5% missing (posttest);

Again, the posttest results are similar to the results of the pretest. On both the pretest and posttest none of the respondents agreed or strongly agreed and the majority disagreed or strongly disagreed.

31. I am ready to host a Jew

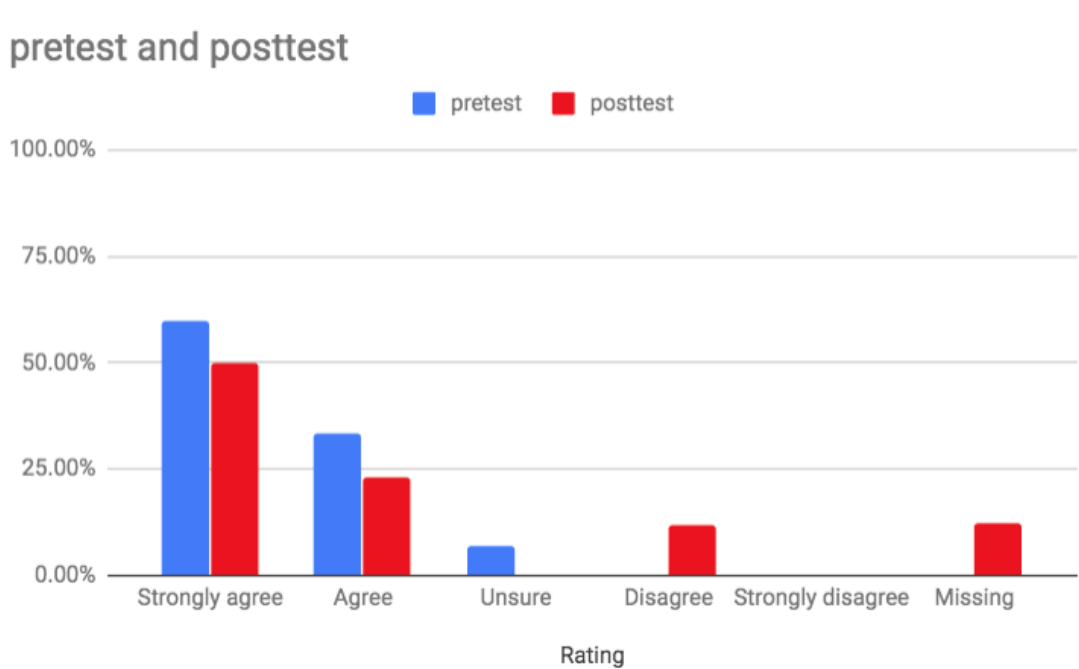
Hypothesis Testing Results. The null hypothesis for the questionnaire item “I am ready to host a Jew” was “there will be no statistically significant change in the level of willingness of Arabs to host a Jew in their home at Seminar HaKibbutzim.”

A paired-samples t-test was conducted to compare ‘willingness to host a Jew’ pretest results to ‘willingness to host a Jew’ posttest results among Arabic-speaking respondents at Seminar HaKibbutzim. There was no statistically significant difference in the scores for pretest ($M=1.63$, $SD=0.74$) and posttest ($M=1.50$, $SD=1.19$) conditions; $t(7)= 0.314$, $p = 0.763$. These results suggest that participation in the campus recreational program at Seminar HaKibbutzim did not have a statistically significant effect on Arabic-speaking students’ willingness to host a Jew in their home.

The p-value obtained from the paired samples t-test was 0.763 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 31 below shows the pretest and posttest results for the questionnaire item “I am willing to host a Jew”

Graph 31: Willing to Host Jew



As shown in **graph 31** above, the pretest and posttest results for the questionnaire item “I am willing to host a Jew” were:

- a. 60% on the pretest and 50% on the posttest responded strongly agree;
- b. 33.3% on the pretest and 23% on the posttest responded agree;
- c. 6.7% on the pretest and 0% on the posttest responded unsure;
- d. 0% on the pretest and 12% on the posttest responded disagree;
- e. 0% on the pretest and 0% on the posttest responded strongly disagree;
- f. 12% missing (posttest);

The pretest and posttest responses are similar. For this question, most pretest and posttest respondents answered agree or strongly agree (93.3% on the pretest and 73% on the posttest) and only a small number disagreed or strongly disagreed.

32. Do you think Jews can be trusted?

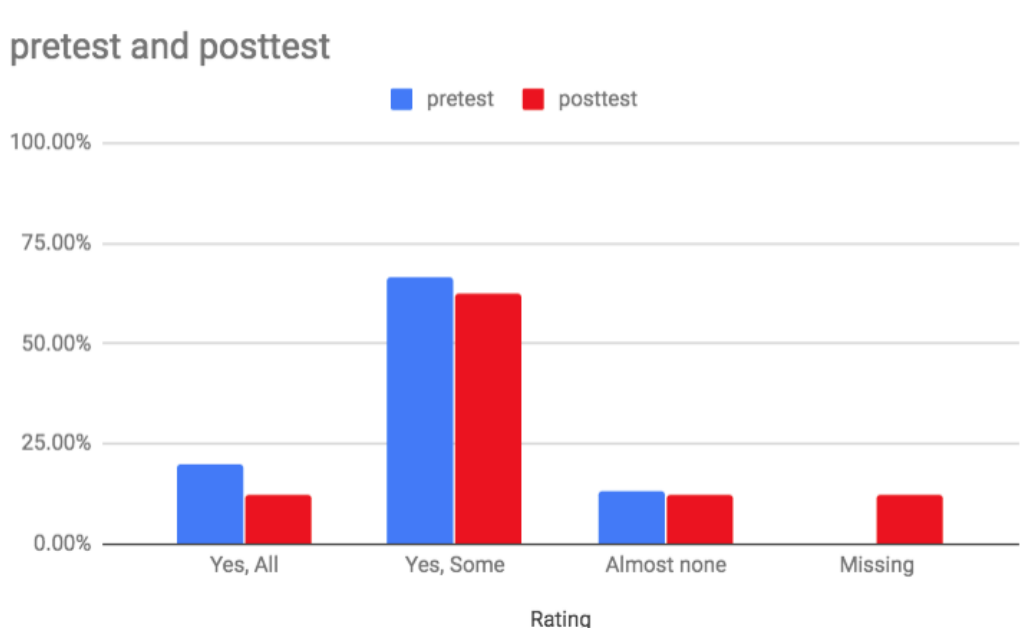
Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you think Jews can be trusted” was “there will be no statistically significant change in Arabs’ feelings of trust toward Jews at Seminar HaKibbutzim.”

A paired-samples t-test was conducted to compare ‘feelings of trust toward Jews’ pretest results to ‘feelings of trust toward Jews’ posttest results among Jewish respondents at Seminar HaKibbutzim. There was no statistically significant difference in the scores for pretest ($M=1.88$, $SD=0.64$) and posttest ($M=1.75$, $SD=0.89$) conditions; $t(7)=0.314$, $p = 0.763$. These results suggest that participation in the campus recreational program at Seminar HaKibbutzim did not have a statistically significant effect on Arabic-speaking students’ feelings of trust towards Jews.

The p-value obtained from the paired samples t-test was 0.763 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 32 below shows the Arab respondents’ pretest and posttest attitudes towards Jews in terms of trust at Seminar HaKibbutzim.

Graph 32: Trust Towards Jews



As shown in **graph 32** above, 20% of Arab respondents at Seminar HaKibbutzim reported that they trust all Jews, 66.7% reported that they trust some Jews, and 13.3% reported that they trust almost no Jews on the pretest. On the posttest, 12.5% of Arabic-speaking respondents at Seminar HaKibbutzim reported that they trust all Jews, 62.5% reported that they trust some Jews, 12.5% reported that they trust almost no Jews, and 12.5% did not respond to this question. These results are similar to the results of the pretest, in which 20% responded that they trust all Jews and 13.3% responded that they trusted almost no Jews.

33. Do you have Jewish friends?

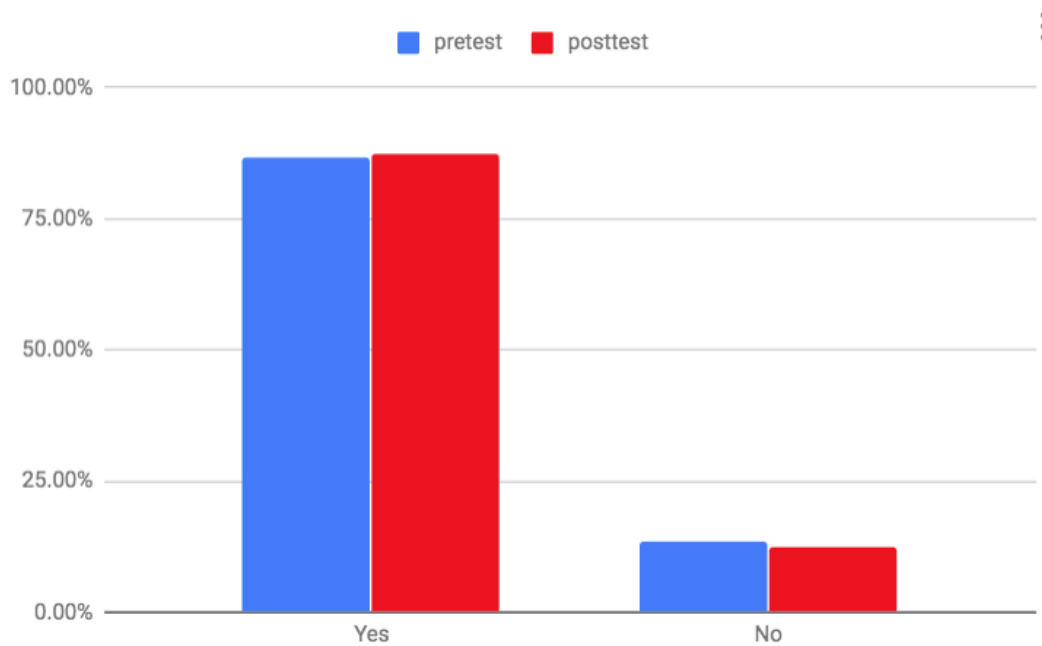
Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you have Jewish friends” was “there will be no statistically significant change in Arabs having a Jewish friend at Seminar HaKibbutzim.”

A McNemar's test determined that there was no statistically significant increase in Arabic-speaking participants at Seminar HaKibbutzim saying that they have Jewish friends from the pretest to the posttest, $p = 1.00$.

The p-value obtained from the McNemar's test was 1.00 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted. These results suggest that participation in the campus recreational program at Seminar HaKibbutzim did not have a statistically significant effect on Arabic-speaking students' saying that they have Jewish friends.

Graph 33 below shows the ratio of Arabic-speaking pretest and posttest respondents at Seminar HaKibbutzim who do and do not have Jewish friends.

Graph 33: Arabic-speaking respondents who do and do not have Jewish friends



As shown in **graph 33** above, 86.7% of Arabic-speaking pretest and posttest respondents at Seminar HaKibbutzim reported having Jewish friends, while 13.3% reported not having Jewish friends. On the posttest, 87.5% of Arabic-speaking posttest respondents at Seminar HaKibbutzim reported having Jewish friends, while 12.5% reported not having Jewish friends. These results are similar to the pretest, the percentage of those reporting having Jewish friends increasing by just 1.5%.

34. If you have Jewish friends, have you visited them in the past two years?

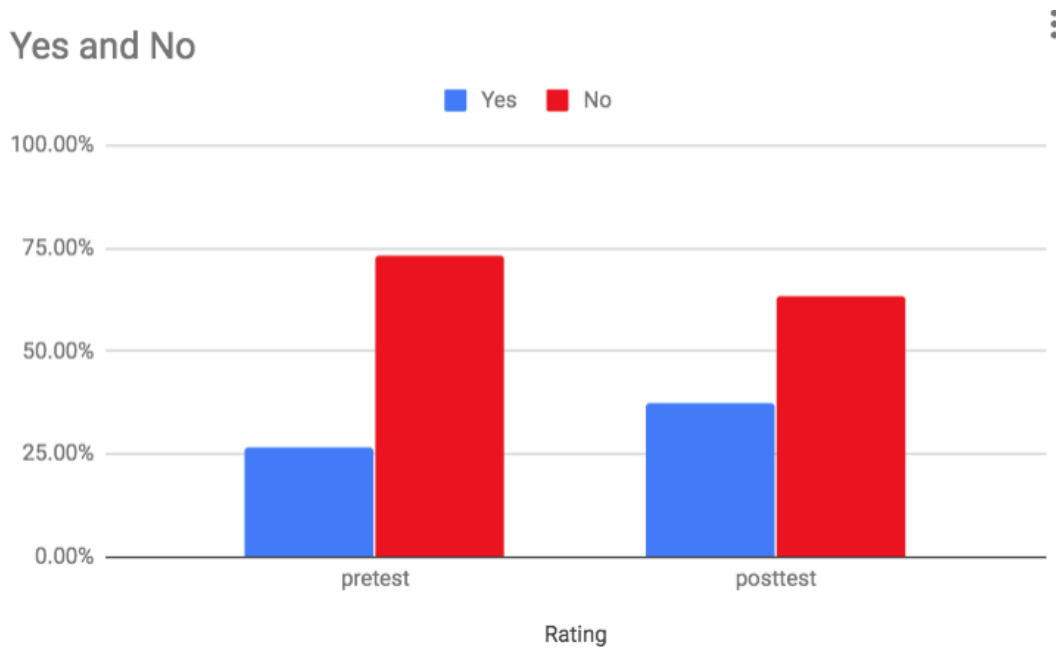
Hypothesis Testing Results. The null hypothesis for the questionnaire item “If you have Jewish friends, have you visited them in the past two years?” was “there will be no statistically significant change in Arabic-speaking students hosting a Jewish friend at Seminar HaKibbutzim.”

A McNemar's test determined that there was no statistically significant increase in Arabic-speaking participants at Seminar HaKibbutzim saying that they have visited Jewish friends in the last two years from the pretest to the posttest, $p = 1.00$.

The p-value obtained from the McNemar's test was 1.00 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted. These results suggest that participation in the campus recreational program at Seminar HaKibbutzim did not have a statistically significant effect on Arabic-speaking students' visiting Jewish friends in the last two years.

Graph 34 below shows pretest and posttest responses from the Arabic-speaking respondents who reported visiting Jewish friends as to whether or not they've hosted a Jewish friend in the last 2 years.

Graph 34: Visiting Jewish Friends



As shown in **graph 34** above, 73.3% of Arabic-speaking pretest respondents at Seminar HaKibbutzim reported that they have not visited Jewish friends in the last 2 years, and 26.7% of Arab respondents reported that they had visited Jewish friends in the last 2 years on the pretest. On the posttest, 37.5% of the posttest respondents reported that they have not visited Jewish friends in the last 2 years, and 63.5% of the respondents reported that they had visited Jewish friends in the last 2 years. These figures represent an improvement of 36.8%, from 26.7% of Arabic-speaking respondents saying they had visited their Jewish friends on the pretest to 63.5% on the posttest.

35. Do you hate Jews?

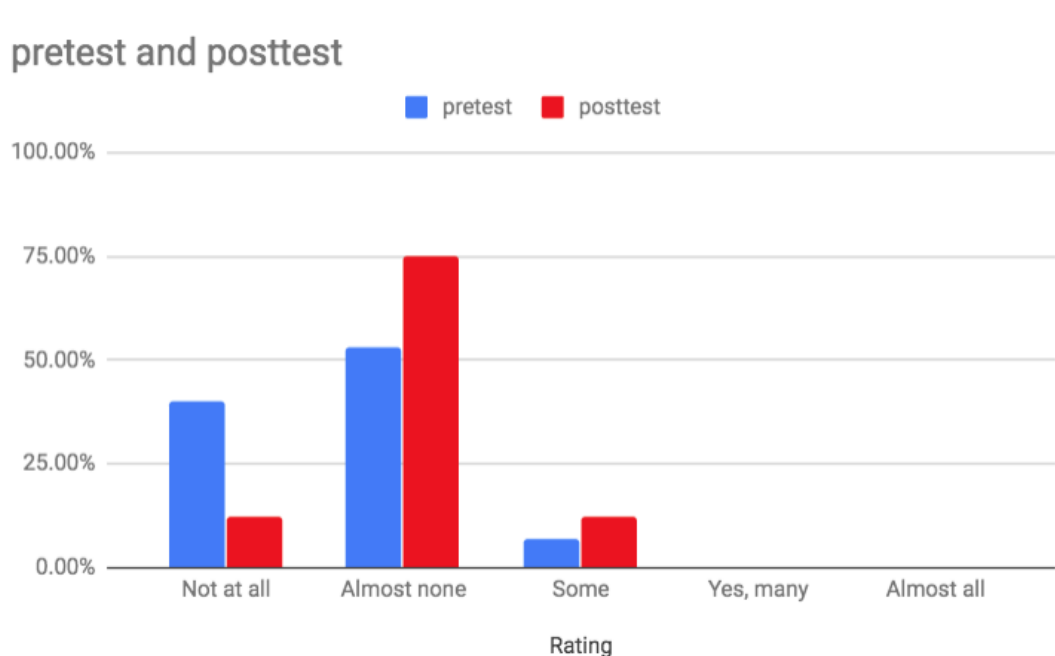
Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you hate Jews?” was “there will be no statistically significant change in Arabs’ feeling of hatred toward Jews at Seminar HaKibbutzim.”

A paired-samples t-test was conducted to compare ‘feelings of hate toward Jews’ pretest results to ‘feelings of hate toward Jews’ posttest results among Arabic-speaking respondents at Seminar HaKibbutzim. There was no statistically significant difference in the scores for pretest ($M=1.75$, $SD=0.46$) and posttest ($M=2.00$, $SD=0.53$) conditions; $t(7) = -0.798$, $p = 0.451$. These results suggest that participation in the campus recreational program at Seminar HaKibbutzim did not have a statistically significant effect on Arabic-speaking students’ feelings of hate towards Jews.

The p-value obtained from the paired samples t-test was 0.451 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 35 below shows the Arabic-speaking respondents’ pretest and posttest attitudes towards Jews in terms of hatred at Seminar HaKibbutzim.

Graph 35: Hatred towards Jews



As shown in **graph 35** above, 6.7% of Arabic-speaking pretest respondents at Seminar HaKibbutzim reported feeling hate towards some Jews, 53.3% reported hating almost no Jews, 40% reported not hating any Jews, and there were no responses for any of the other answer choices on the pretest. On the posttest, 12.5% of Arab respondents to the posttest at Ben Gurion University reported feeling hate towards some Jews, 75% reported hating almost no Jews, and 12.5% reported hating no Jews on the posttest. These results are a positive increase compared to the pretest results. On the pretest, 40% responded that they hated almost no Jews and on the posttest 75% responded that they hated no Jews, an increase of 35%.

36. Do you think Jews hate Arabs?

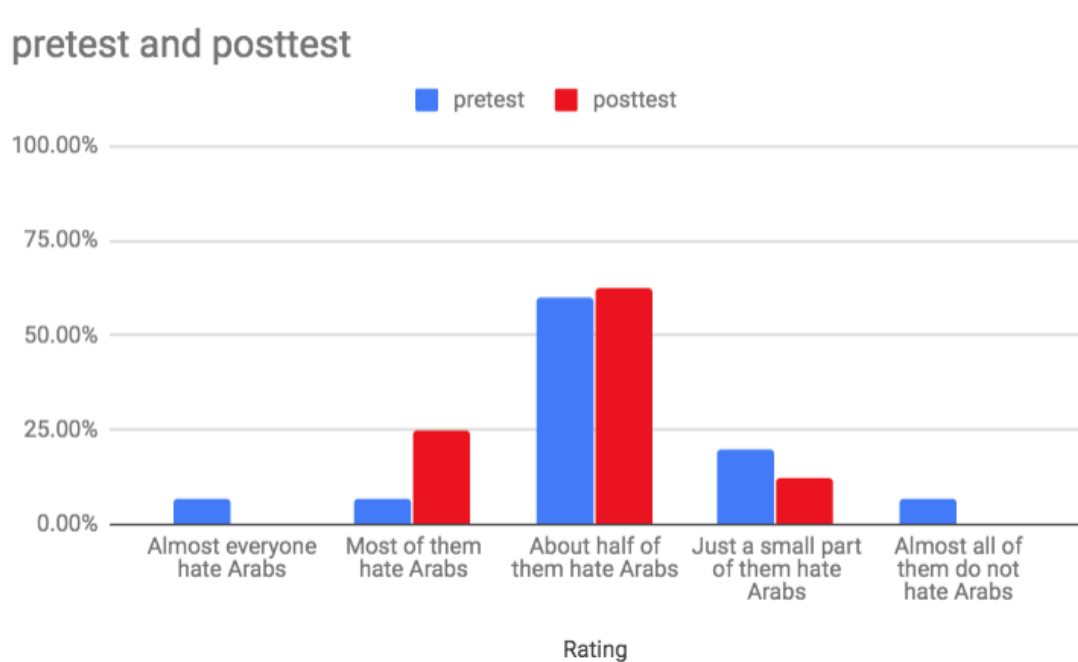
Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you think Jews hate Arabs?” was “there will be no statistically significant change in Jews thinking Arabs hate them at Seminar HaKibbutzim.”

A paired-samples t-test was conducted to compare ‘perceptions of Jews’ feelings of hate toward Arabs’ pretest results to ‘perceptions of Jews’ feelings of hate toward Arabs’ posttest results among Arabic-speaking respondents at Seminar HaKibbutzim. There was no statistically significant difference in the scores for pretest ($M=3.38$, $SD=0.92$) and posttest ($M=2.87$, $SD=0.64$) conditions; $t(7)= 1.00$, $p = 0.351$. These results suggest that participation in the campus recreational programs at Seminar HaKibbutzim did not have a statistically significant effect on Arabic-speaking students thinking Jews hate Arabs.

The p-value obtained from the paired samples t-test was 0.351 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 36 below shows the Arabic-speaking respondents’ pretest and posttest perceptions of Jewish hatred towards Arabs at Seminar HaKibbutzim.

Graph 36: Perceptions of Hate

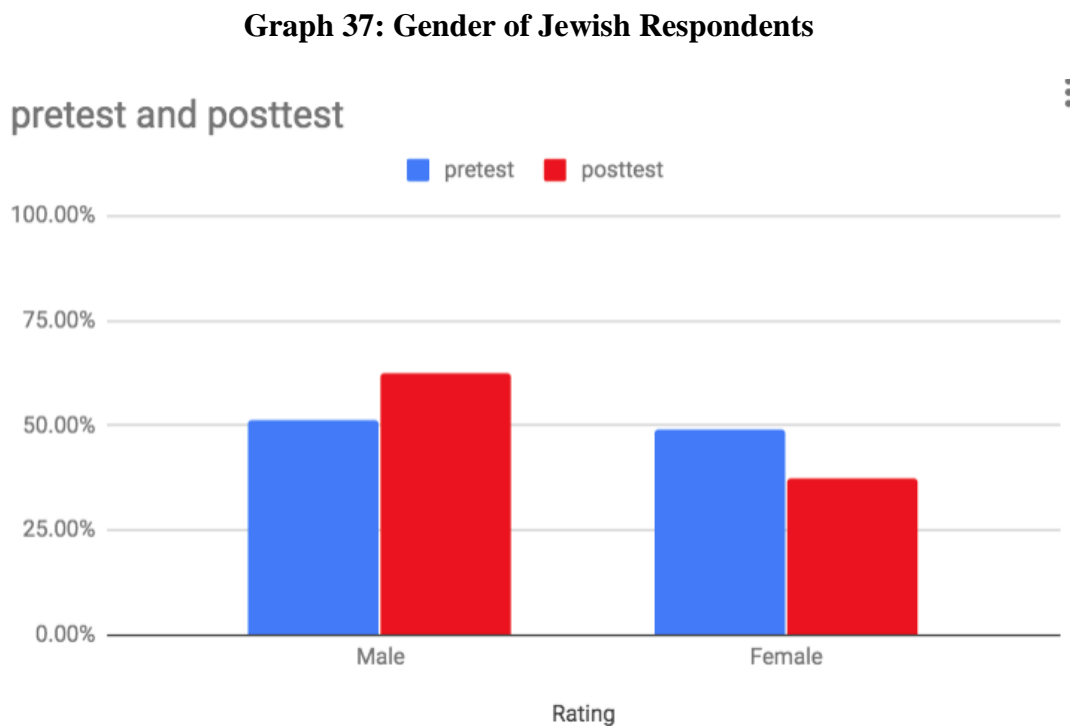


As shown in **graph 36** above, 6.7% of Arabic-speaking respondents at Seminar HaKibbutzim reported that they believe that almost all Jews hate Arabs, 6.7% reported that they believe most Jews hate Arabs, 60% reported they believe that about half of Jews hate Arabs, 20% reported that they believe a small part of Jews hate Arab, and 6.7% reported that they believe that almost all Jews do not hate Arabs on the pretest. On the posttest, 25% of Arabic-speaking posttest respondents at Seminar HaKibbutzim reported that they believe most Jews hate Arabs, 62.5% reported that they believe about half of Jews hate Arabs, and 12.5% reported that they believe just a small part of Jews hate Arabs. These results are similar to the pretest, with a low percentage, 0% on the posttest and 13.4% pretest responding that they thought that all or most Jews hate Arabs.

The following are results from the Hebrew pretest and posttest questionnaires at Ben Gurion University. There were 45 pretest respondents and 34 posttest respondents, but only 16 of these respondents participated in the activity program.

37. Gender of Jewish Respondents

Graph 37 below shows the ratio of male to female respondents among the Jewish pretest and posttest respondents at Ben Gurion University.



As shown in **graph 37** above, there were almost equal numbers of male and female Jewish respondents to the pretest at Ben Gurion University. Females comprised 48.9% of the respondents and males comprised 51.1% of the Jewish respondents on the pretest. On the posttest, there were more male Jewish respondents than female Jewish

respondents to the posttest at Ben Gurion University. Females comprised 37.5% of the respondents and males comprised 62.5% of the Jewish respondents.

38. I would be pleased to have an Arab friend

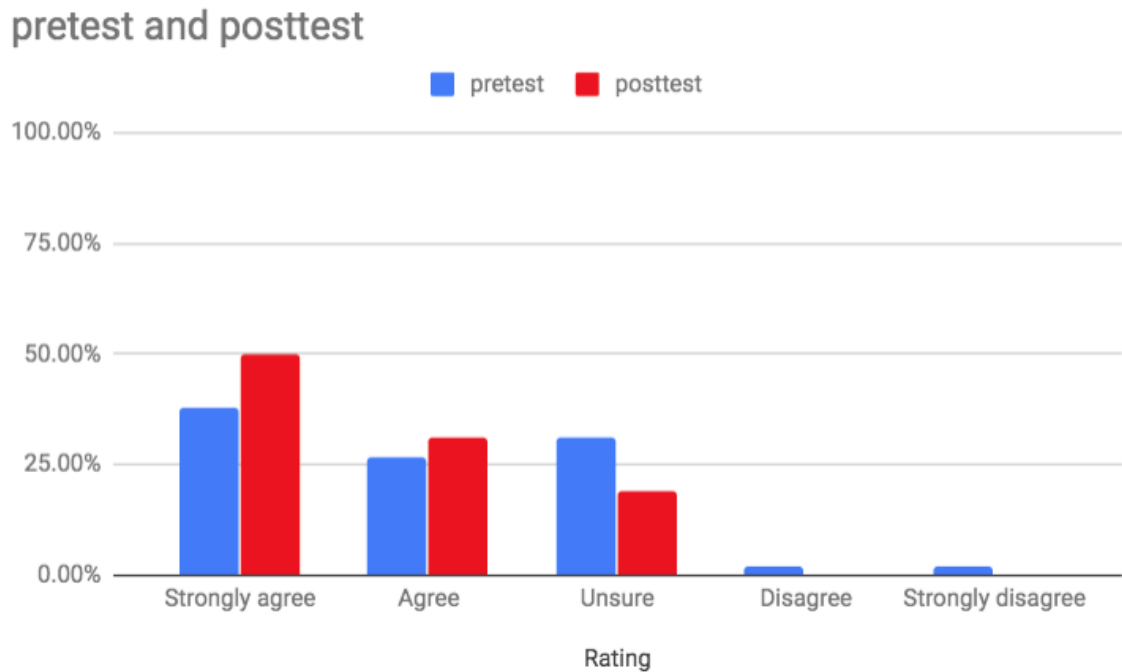
Hypothesis Testing Results. The null hypothesis for the questionnaire item “I would be pleased to have an Arab friend” was “there will be no statistically significant change in Jew’s openness to having an Arab friend at Ben Gurion University.”

A paired-samples t-test was conducted to compare ‘openness to having an Arab friend’ pretest results to ‘openness to having an Arab friend’ posttest results among Jewish respondents at Ben Gurion University. There was no statistically significant difference in the scores for pretest ($M=1.94$, $SD=0.57$) and posttest ($M=2.12$, $SD=0.62$) conditions; $t(15) = -0.824$, $p = 0.423$. These results suggest that participation in the campus recreational program at Ben Gurion University did not have a statistically significant effect on Jewish students’ attitudes towards feeling pleased to have an Arab friend.

The p-value obtained from the paired samples t-test was 0.423 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 38 below shows the pretest and posttest results to the question “I would be pleased to have an Arab friend.”

Graph 38: Pleased to Have Arab Friend



As shown in **graph 38** above, the pretest and posttest responses to “I would be pleased to have an Arab friend” were:

- 37.8% on the pretest and 50% on the posttest responded strongly agree;
- 26.7% on the pretest and 31.3% on the posttest responded agree;
- 31.1%, on the pretest and 18.8% on the posttest responded unsure;
- 2.2% on the pretest and 0% on the posttest responded disagree;
- 2.2% on the pretest and 0% on the posttest responded strongly disagree;

As indicated by the results shown above, there was an improvement in attitudes from the pretest to the posttest. On the pretest, 64.5% answered strongly agree or agree and on the posttest, 81.3% gave those responses, and increase of 16.8%.

39. I would be angry to have an Arab neighbor

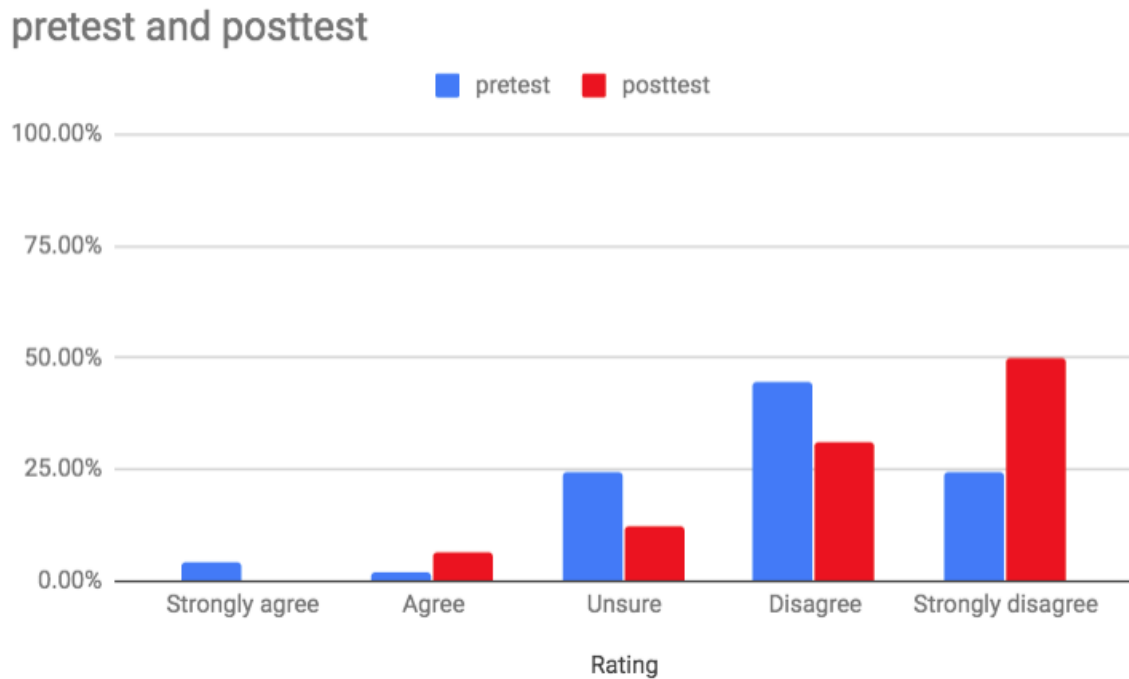
Hypothesis Testing Results. The null hypothesis for the questionnaire item “I would be angry to have an Arab neighbor” was “there will be no statistically significant change in the level of opposition of Jews to have an Arab as their neighbor at Ben Gurion University.”

A paired-samples t-test was conducted to compare ‘levels of opposition towards having an Arab neighbor pretest results to ‘levels of opposition towards having an Arab neighbor posttest results among Jewish respondents at Ben Gurion University. There was no statistically significant difference in the scores for pretest ($M=3.94$, $SD=1.06$) and posttest ($M=4.25$, $SD=0.93$) conditions; $t(15) = -0.771$, $p = 0.453$. These results suggest that the campus recreational program at Ben Gurion University did not have a significant effect on Jewish students’ levels of opposition towards having an Arab neighbor.

The p-value obtained from the paired samples t-test was 0.453 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 39 below shows the pretest and posttest responses to the questionnaire item related to acceptance of having an Arab neighbor.

Graph 39: Angry to Have Arab Neighbor (pretest)



As shown in **graph 76** above, the pretest and posttest responses to “I would be angry to have an Arab neighbor” were:

- a. 4.4%, 0% responded strongly agree
- b. 2.2%, 6.3% responded agree;
- c. 24.4%, 12.5% responded unsure;
- d. 44.4%, 31.3% responded disagree;
- e. 24.4%, 50% responded strongly disagree;

As indicated above, there was a noticeable improvement in attitudes from pretest to posttest, with more than double (50% versus 24.4%) the percentage of respondents answering strongly disagree to this question.

40. I am ready to host an Arab

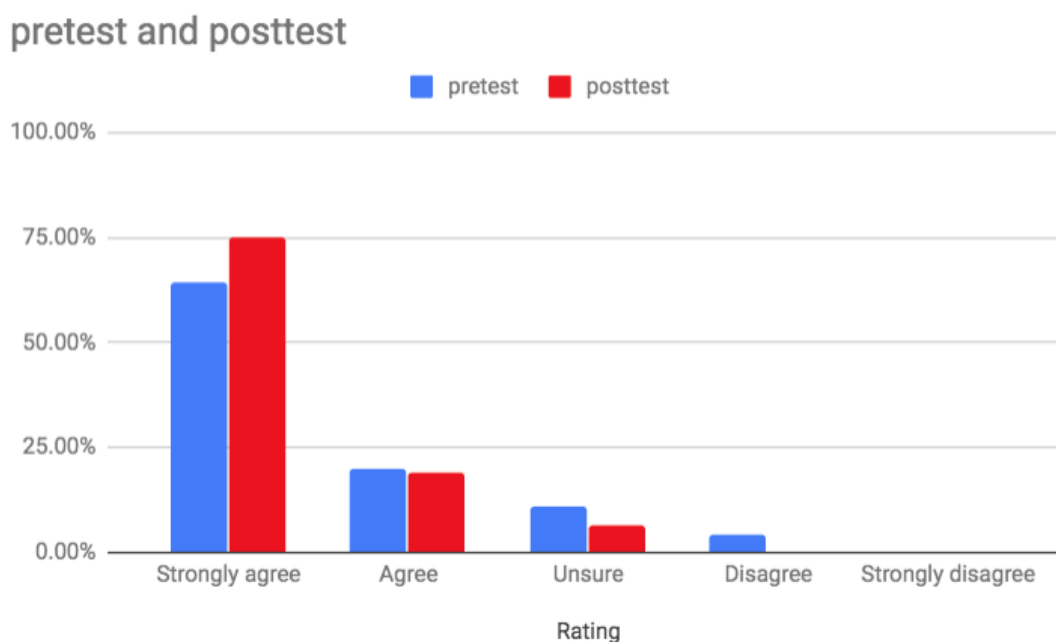
Hypothesis Testing Results. The null hypothesis for the questionnaire item “I am ready to host an Arab” was “there will be no statistically significant change in the level of willingness of Jews to host an Arab in their home at Ben Gurion University.”

A paired-samples t-test was conducted to compare ‘willingness to host an Arab’ pretest results to ‘willingness to host an Arab’ posttest results among Jewish respondents at Ben Gurion University. There was no statistically significant difference in the scores for pretest ($M=1.63$, $SD=1.09$) and posttest ($M=1.31$, $SD=0.60$) conditions; $t(15)= 0.924$, $p = 0.370$. These results suggest that participation in the campus recreational program at Ben Gurion University did not have a statistically significant effect on Jewish students’ willingness to host an Arab in their home.

The p-value obtained from the paired samples t-test was 0.370 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 40 below shows the pretest and posttest responses to the questionnaire item about willingness to host an Arab.

Graph 40: Willing to Host Arab



As shown in **graph 40**, the pretest and posttest results for “I am willing to host an Arab in my home” were:

- a. 64.4%, on the pretest and 75% on the posttest responded strongly agree;
- b. 20% on the pretest and 18.8% on the posttest responded agree;
- c. 11.1% on the pretest and 6.3% on the posttest responded unsure;
- d. 4.4% on the pretest and 0% on the posttest responded disagree;
- e. 0% on the pretest and 0% on the posttest responded strongly disagree;

As indicated by the results above, there was an improvement in attitudes related to this question. On the pretest, 84.4% answered strongly agree or agree and on the posttest the figure was 93.8%, an increase of 9.4%.

41. Do you think Arabs can be trusted?

Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you think Arabs can be trusted” was “there will be no statistically significant change in Jews’ feelings of trust toward Arabs at Ben Gurion University.”

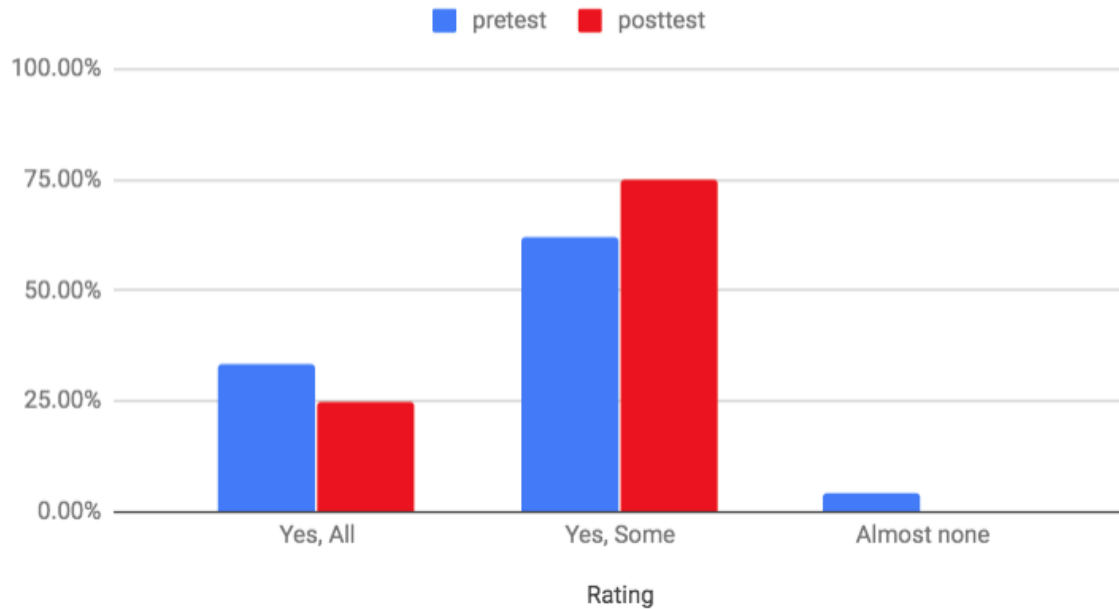
A paired-samples t-test was conducted to compare ‘feelings of trust toward Arabs’ pretest results to ‘feelings of trust toward Arabs’ posttest results among Jewish respondents at Ben Gurion University. There was no statistically significant difference in the scores for pretest ($M=1.62$, $SD=0.50$) and posttest ($M=1.75$, $SD=0.45$) conditions; $t(15) = -0.696$, $p = 0.497$. These results suggest that participation in the campus recreational program at Ben Gurion University did not have a statistically significant effect on Jewish students’ feelings of trust towards Arabs.

The p-value obtained from the paired samples t-test was 0.497 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 41 below shows the Jewish respondents’ pretest and posttest attitudes towards Arabs in terms of trust at Ben Gurion University.

Graph 41: Trust Towards Arabs

pretest and posttest



As shown in **graph 41** above, 33.3% of Jewish respondents at Ben Gurion University reported that they trust all Arabs, 62.2% reported that they trust some Arabs, and 4.4% reported that they trust almost no Arabs on the pretest. On the posttest, 25% of Jewish respondents at Ben Gurion University reported that they trust all Arabs, 75% reported that they trust some Arabs. The pretest and posttest results were similar, with the majority on both indicating that they trusted all or most Arabs. On the pretest, 6.7% responded that they did not trust any Arabs and on the posttest no one gave this answer.

42. Do you have Arab friends?

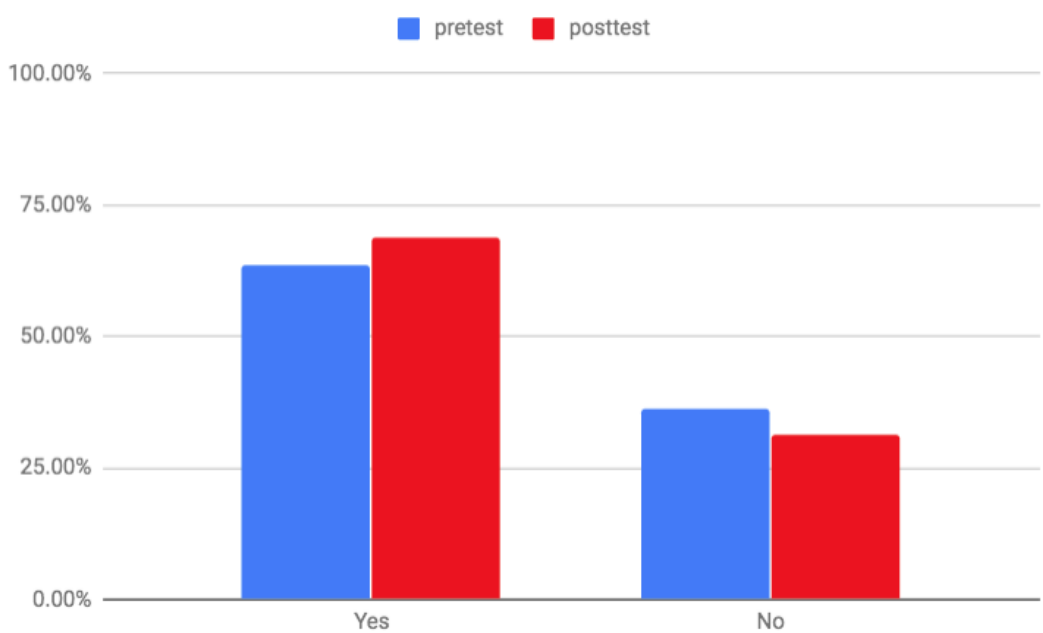
Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you have Arab friends” was “there will be no statistically significant change in Jews having an Arab friend at Ben Gurion University.”

A McNemar's test determined that there was no statistically significant change in Jewish participants at Ben Gurion University saying that they have Arab friends from the pretest to the posttest, $p = 1.00$.

The p-value obtained from the McNemar's test was 1.00 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted. These results suggest that participation in the campus recreational program at Ben Gurion University did not have a statistically significant effect on Jewish students' saying that they have Arab friends.

Graph 42 below shows the ratio of Jewish pretest and posttest respondents at Ben Gurion University who do and do not have Arab friends.

Graph 42: Jewish Respondents who do and do not have Arab friends



As shown in **graph 42** above, 63.6% of Jewish respondents at Ben Gurion University reported having Arab friends, while 36.4% of Jewish respondents reported not having Arab friends on the pretest. On the posttest, 68.8% of Jewish respondents at Ben Gurion University reported having Arab friends, while 31.2% of Jewish respondents reported not having Arab friends. These results represent an increase of 5.2% in the percentage of respondents indicating that they had an Arab friend.

43. If you have Arab friends, have you visited them in the past two years?

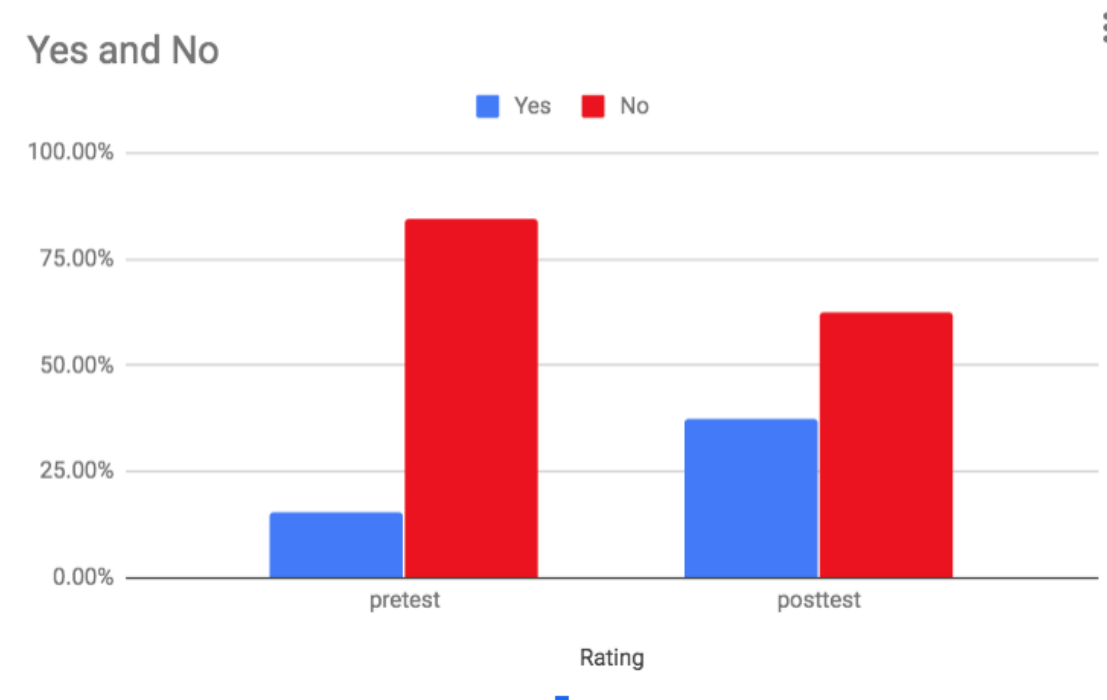
Hypothesis Testing Results. The null hypothesis for the questionnaire item “If you have Arab friends, have you visited them in the past two years?” was “there will be no statistically significant change in Jews visiting Arab friends at Ben Gurion University.”

A McNemar's test determined that there was no statistically significant increase in Jewish participants at Ben Gurion University saying that they have visited Arab friends in the last two years from the pretest to the posttest, $p = 0.375$.

The p-value obtained from the McNemar's test was 0.375 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted. These results suggest that participation in the campus recreational programs at Ben Gurion University did not have a statistically significant effect on Jewish students' visiting Arab friends in their home in the last two years.

Graph 43 below shows pretest and posttest responses from the Jewish respondents who reported having Arab friends as to whether or not they've visited an Arab friend in the last 2 years at Ben Gurion University.

Graph 43: visiting Arab Friends



As shown in **graph 43** above, 84.4% of Jewish pretest respondents at Ben Gurion University reported that they have not visited Arab friends in the last 2 years, and 15.6% of Jewish respondents reported that they had hosted Arab friends in the last 2 years on the pretest. On the posttest, 62.5% of Jewish respondents at Ben Gurion University reported that they have not visited Arab friends in the last 2 years, and 37.5% of Jewish respondents reported that they had visited Arab friends in the last 2 years. This figure represents an increase of 14.9% from pretest to posttest in the percentage who have hosted an Arab friend.

44. Do you hate Arabs?

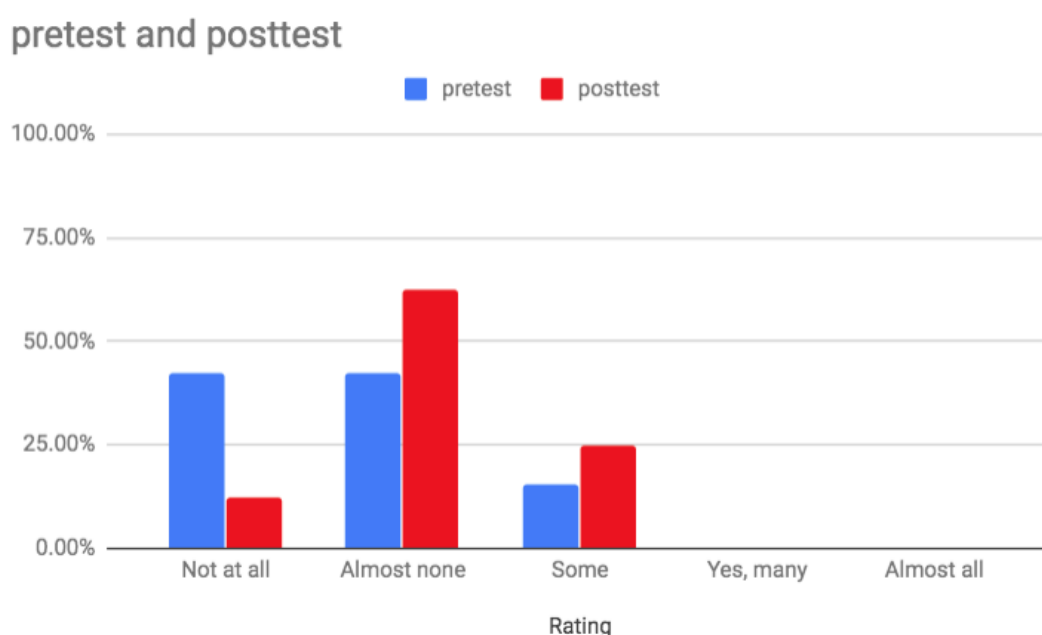
Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you hate Arabs?” was “there will be no statistically significant change in Jews’ feelings of hatred toward Arabs at Ben Gurion University.”

A paired-samples t-test was conducted to compare ‘feelings of hate toward Arabs’ pretest results to ‘feelings of hate toward Arabs’ posttest results among Jewish respondents at Seminar HaKibbutzim. There was no statistically significant difference in the scores for pretest ($M=1.94$, $SD=0.57$) and posttest ($M=2.13$, $SD=0.15$) conditions; $t(15) = -0.824$, $p = 0.423$. These results suggest that participation in the campus recreational program at Seminar HaKibbutzim did not have a statistically significant effect on Jewish students’ feelings of hate towards Arabs.

The p-value obtained from the paired samples t-test was 0.423 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 44 below shows the Jewish respondents’ pretest and posttest attitudes towards Arabs in terms of hatred at Ben Gurion University.

Graph 44: Hatred towards Arabs



As shown in **graph 44** above, 42.2% of Jewish respondents at Ben Gurion University reported feeling no hate towards Arabs, 42.2% reported hating almost no Arabs, 15.6% reported hating some Arabs, and none reported hating most or all Arabs on the pretest. On the posttest, 12.5% of Jewish respondents at Ben Gurion University reported feeling no hate towards Arabs, 62.5% reported hating almost no Arabs, 25% reported hating some Arabs, and none reported hating most or all Arabs. The pretest and posttest results are similar, the majority on both tests reporting little or no hate and none of the respondents on either test responding that they hated most or all Arabs.

45. Do you think Arabs hate Jews?

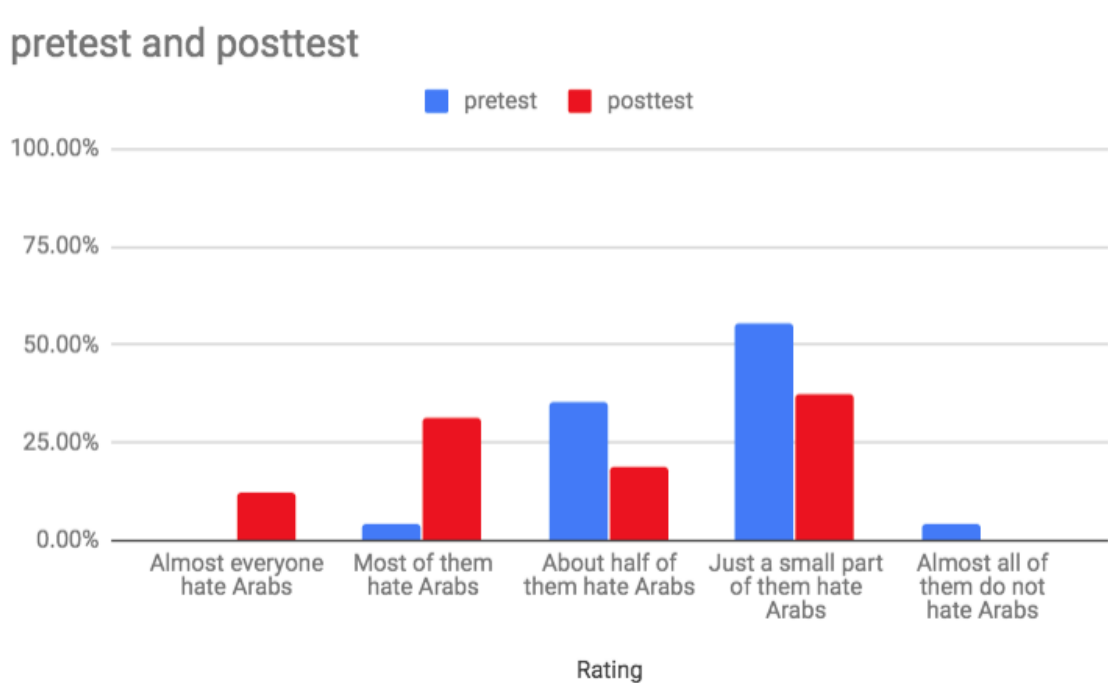
Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you think Arabs hate Jews?” was “there will be no statistically significant change in Jews thinking Arabs hate them at Ben Gurion University.”

A paired-samples t-test was conducted to compare ‘perceptions of Arabs feelings of hate toward Jews’ pretest results to ‘perceptions of Arabs’ feelings of hate towards Jews’ posttest results among Jewish respondents at Ben Gurion University. There was a statistically significant difference in the scores for pretest ($M=3.69$, $SD=0.48$) and posttest ($M=2.81$, $SD=0.28$) conditions; $t(15)= 2.782$, $p =0.014$. These results suggest that participation in the campus recreational program at Ben Gurion University had a statistically significant negative effect on Jewish students thinking Arabs hate Jews.

The p-value obtained from the paired samples t-test was 0.014 which indicates that there was a statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is rejected and the alternative hypothesis is accepted which states: Participation in campus recreational programs at Ben Gurion University will lead to a statistically significant negative change in Jewish students’ perception of Arabs hating Jews.

Graph 45 below shows the Jewish respondents’ pretest and posttest perceptions of Arabs’ attitudes toward Jews at Ben Gurion University.

Graph 45: Perceptions of Hate



As shown in **graph 45** above, 4.4% of Jewish respondents at Ben Gurion University reported that they believe that almost all Arabs do not hate Jews, 55.6% reported that they believe a small part of Arabs hate Jews, 35.6% reported they believe that about half of Arabs hate Jews, 4.4% reported that they believe most Arabs hate Jews, and no Jewish respondents reported that they believe all Arabs hate Jews on the pretest. On the posttest, 37.5% reported that they believe a small part of Arabs hate Jews, 18.8% reported they believe that about half of Arabs hate Jews, 31.3% reported that they believe most Arabs hate Jews, 12.5% reported that they believe almost all Arabs hate Jews, and no Jewish respondents reported that they believe all Arabs hate Jews. The results shown above show a negative change in attitudes from pretest and posttest. On the pretest, none answered that almost all Arabs hate Jews but on the posttest 12.5% gave

this answer. Another negative change was that on the pretest only 4.4% answered that most Arabs hate Jews whereas 31.3% gave this answer on the posttest.

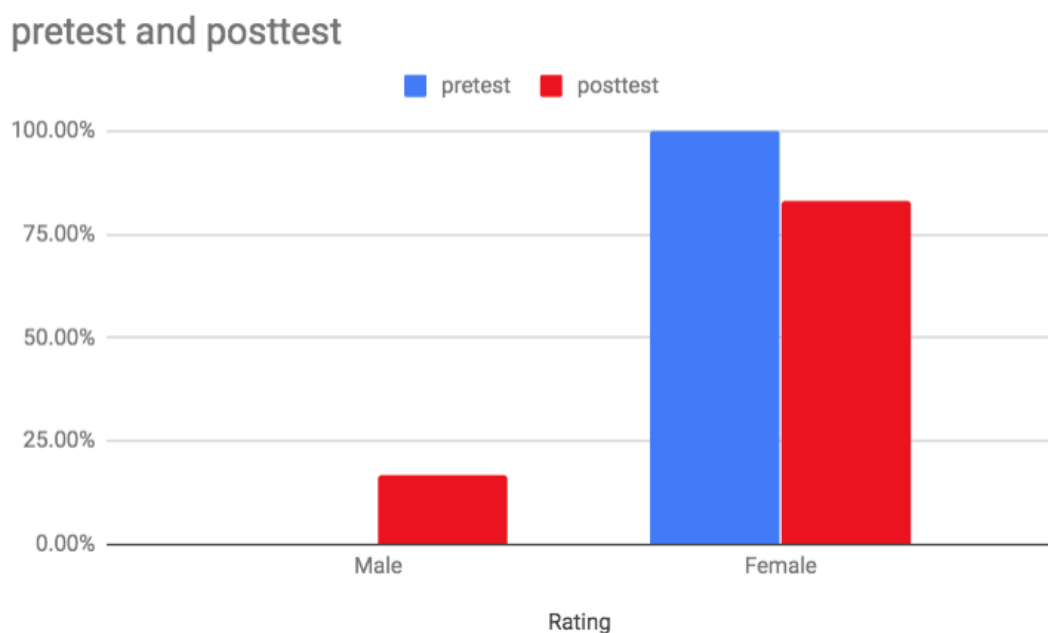
Ben Gurion University: Arabic Questionnaires

Presented in this section are results from the Ben Gurion University Arabic pretest questionnaires, Arabic posttest questionnaires, and hypothesis testing comparing pretest and posttest results. There were 18 respondents to the pretest and 60 respondents to the posttest. However, only 6 of these posttest respondents participated in the program. The responses of these 6 participants on the posttest were compared to the pretest responses. At the end of this section, the posttest responses of the 54 non-participants are presented for comparison purposes.

46. Gender of Arab Respondents

Graph 46 below shows the ratio of gender among Arab respondents on the pretest and posttest at Ben Gurion University.

Graph 46: Gender of Arab Respondents



As shown in **graph 46** above, all of the Arab respondents on the pretest at Ben Gurion University were female on the pretest. On the posttest, 83.3% of Arab respondents on the posttest at Ben Gurion University were female, and 16.7% were male, unlike the pretest where 100% of the respondents were female.

47. I would be pleased to have a Jewish friend

Hypothesis Testing Results. The null hypothesis for the questionnaire item “I would be pleased to have a Jewish friend” was “there will be no statistically significant change in Arabs’ openness to having a Jewish friend at Ben Gurion University.”

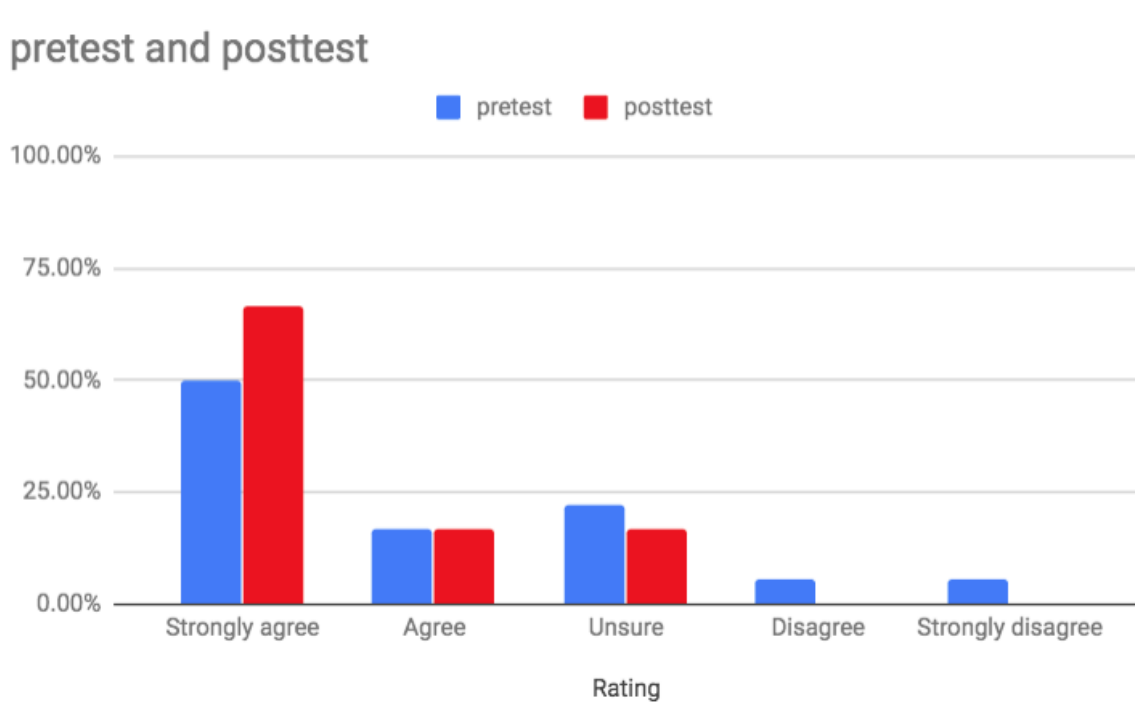
A paired-samples t-test was conducted to compare ‘openness to having a Jewish friend’ pretest results to ‘openness to having a Jewish friend’ posttest results among Arabic-speaking respondents at Ben Gurion University. There was no statistically

significant difference in the scores for pretest ($M=1.83$, $SD=1.60$) and posttest ($M=2.67$, $SD=0.56$) conditions; $t(5) = -0.955$, $p = 0.383$. These results suggest that participation in the campus recreational program at Ben Gurion University did not have a statistically significant effect on Arabic-speaking students' attitudes towards feeling pleased to have a Jewish friend.

The p-value obtained from the paired samples t-test was 0.383 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 47 below shows the pretest and posttest results to the question “I would be pleased to have a Jewish friend.”

Graph 47: Pleased to Have Jewish Friend



As shown in **graph 47** above, the pretest and posttest results to the question “I would be pleased to have a Jewish friend” were as follows.

- a. 50% on the pretest and 66.7% on the posttest responded strongly agree
- b. 16.7% on the pretest and 16.7% on the posttest responded agree
- c. 22.2% on the pretest and 16.7% on the posttest responded unsure
- d. 5.6% on the pretest and 0% on the posttest responded disagree
- e. 5.6% on the pretest and 0% on the posttest responded strongly disagree

In comparing the pretest and posttest results shown above, it appears that there was some improvement in attitudes. On the pretest, 50% answered strongly agree whereas on the posttest, 66.7% answered strongly agree, an increase of over 16%.

48. I would be angry to have a Jewish neighbor

Hypothesis Testing Results. The null hypothesis for the questionnaire item “I would be angry to have a Jewish neighbor” was “there will be no statistically significant change in the level of opposition of Arabs to have a Jew as their neighbor at Ben Gurion University.”

A paired-samples t-test was conducted to compare ‘levels of opposition towards having a Jewish neighbor pretest results to ‘levels of opposition towards having a Jewish neighbor posttest results among Jewish respondents at Ben Gurion University. There was no statistically significant difference in the scores for pretest ($M=4.50$, $SD=0.55$) and posttest ($M=4.00$, $SD=0.37$) conditions; $t(5)=1.168$, $p = 0.296$. These results suggest that participation in the campus recreational program at Ben Gurion University did not have a

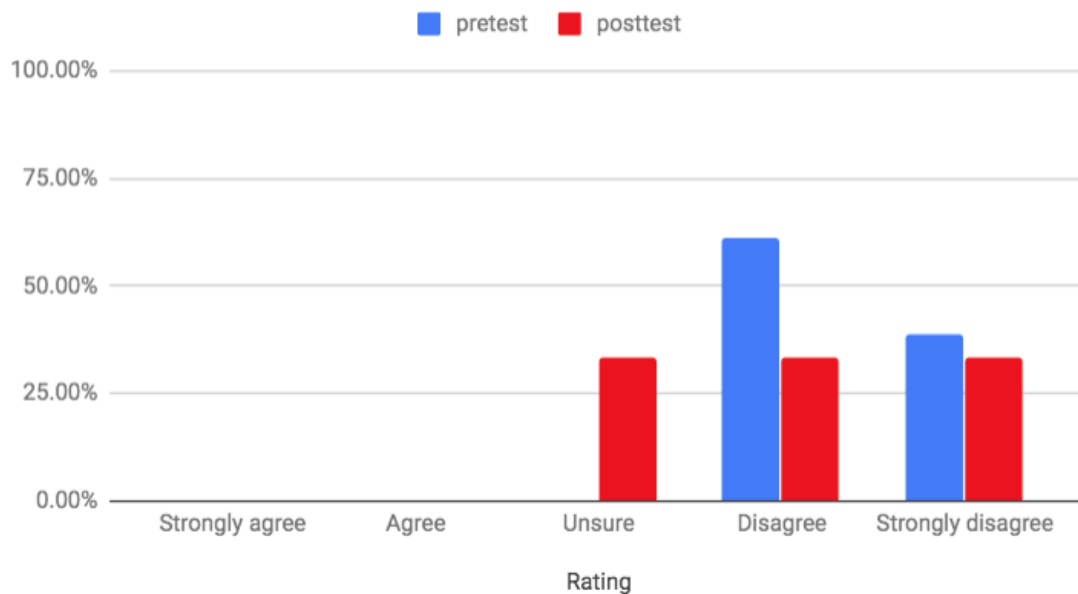
statistically significant effect on Arabic-speaking students' levels of opposition towards having a Jewish neighbor.

The p-value obtained from the paired samples t-test was 0.296 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 48 below shows the pretest and posttest results for the question “Would you be angry to have a Jewish neighbor.”

Graph 48: Angry to Have Jewish Neighbor

pretest and posttest



As shown in **graph 48** above, the pretest and posttest results to the question “I would be angry if I had a Jewish neighbor” were as follows.

- 0% on the pretest and 0% on the posttest responded strongly agree
- 0% on the pretest and 0% on the posttest responded agree

- c. 0% on the pretest and 33.3% on the posttest responded unsure
- d. 61.1% on the pretest and 33.3% on the posttest responded disagree
- e. 38.9% on the pretest and 33.3% on the posttest responded strongly disagree

These results are similar to the results of the pretests. On both the pretest and posttest none of the respondents agreed or strongly agreed and the majority disagreed or strongly disagreed.

49. I am ready to host a Jew

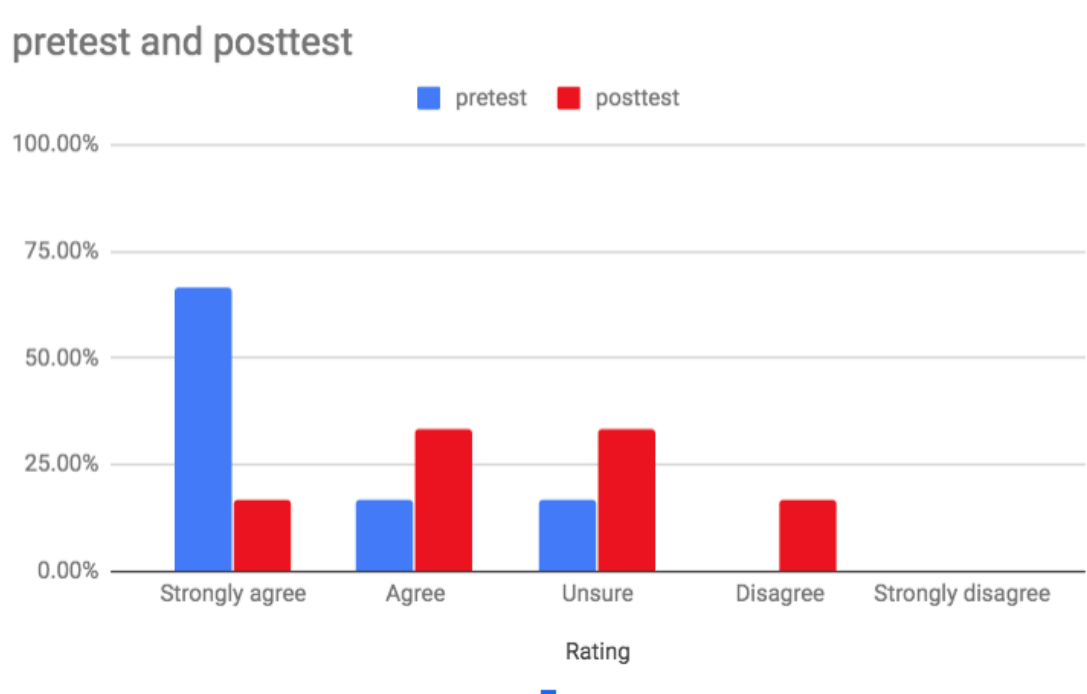
Hypothesis Testing Results. The null hypothesis for the questionnaire item “I am ready to host a Jew” was “there will be no statistically significant change in the level of willingness of Arabs to host a Jew in their home at Ben Gurion University.”

A paired-samples t-test was conducted to compare ‘willingness to host a Jew’ pretest results to ‘willingness to host a Jew’ posttest results among Arabic-speaking respondents at Ben Gurion University. There was no statistically significant difference in the scores for pretest ($M=1.33$, $SD=0.82$) and posttest ($M=2.50$, $SD=1.05$) conditions; $t(5)= 0.314$, $p = 0.058$. These results suggest that participation in the campus recreational program at Ben Gurion University did not have a statistically significant effect on Arabic-speaking students’ willingness to host a Jew in their home.

The p-value obtained from the paired samples t-test was 0.058 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 49 below shows the pretest and posttest results for the question about willingness to host a Jew.

Graph 49: Willing to Host Jew



As shown in **graph 49** above, the pretest and posttest results to the question “I am ready to host a Jew” were as follows.

- 66.7% on the pretest and 16.6% on the posttest responded strongly agree
- 16.6% on the pretest and 33.3% on the posttest responded agree
- 16.6% on the pretest and 33.3% on the posttest responded unsure
- 0% on the pretest and 16.6% on the posttest responded disagree
- 0% on the pretest and 0% on the posttest responded strongly disagree

The pretest and posttest responses are similar, with no one responding strongly disagree on either the pretest or posttest. However, more pretest respondents answered strongly agree or agree (83.3%) than on the posttest (50%).

50. Do you think Jews can be trusted?

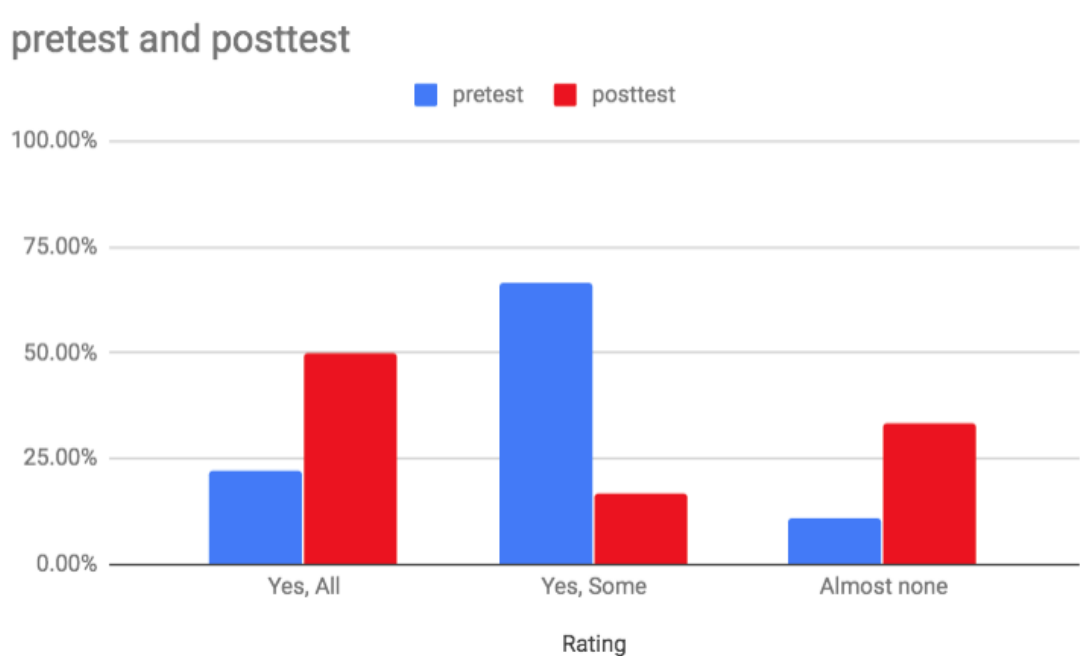
Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you think Jews can be trusted” was “there will be no statistically significant change in Arabs’ feelings of trust toward Jews at Ben Gurion University.”

A paired-samples t-test was conducted to compare ‘feelings of trust toward Jews’ pretest results to ‘feelings of trust toward Jews’ posttest results among Jewish respondents at Ben Gurion University. There was no statistically significant difference in the scores for pretest ($M=1.67$, $SD=0.52$) and posttest ($M=1.83$, $SD=0.40$) conditions; $t(5) = -0.542$, $p = 0.611$. These results suggest that the campus recreational program at Ben Gurion University did not have a significant effect on Arabic-speaking students’ feelings of trust towards Jews.

The p-value obtained from the paired samples t-test was 0.611 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 50 below shows the Arab respondents’ pretest and posttest attitudes towards Jews in terms of trust at Ben Gurion University.

Graph 50: Trust Towards Jews



As shown in **graph 50** above, 22.2% of Arab respondents at Ben Gurion University reported that they trust all Jews, 66.7% reported that they trust some Jews, and 11.1% reported that they trust almost no Jews on the pretest. On the posttest, 50% of Arab respondents at Ben Gurion University reported that they trust all Jews, 16.7% reported that they trust some Jews, and 33.3% reported that they trust almost no Jews. These results show an improvement in terms of trusting all Jews (50% on the posttest versus 22.2% on the pretest) but decline in terms of trusting almost no Jews (33.3% on the posttest versus 11.1% on the pretest).

51. Do you have Jewish friends?

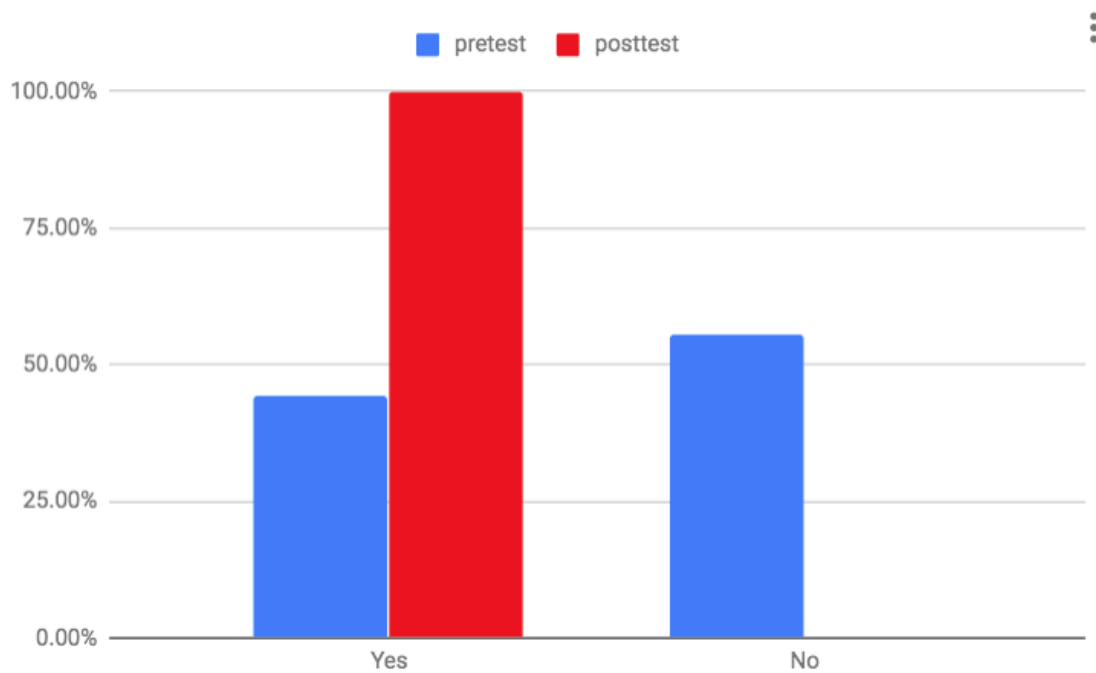
Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you have Jewish friends” was “there will be no statistically significant change in Arabs having a Jewish friend at Ben Gurion University.”

A McNemar's test determined that there was no statistically significant increase in Arabic-speaking participants at Seminar HaKibbutzim saying that they have Jewish friends from the pretest to the posttest, $p = 1.00$.

The p-value obtained from the McNemar's test was 0.50 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted. These results suggest that participation in the campus recreational program at Seminar HaKibbutzim did not have a statistically significant effect on Arabic-speaking students' saying that they have Jewish friends.

Graph 51 below shows the ratio of Arabic-speaking pretest and posttest respondents at Ben Gurion University who do and do not have Jewish friends.

Graph 51: Arabic-speaking Respondents who do and do not have Jewish friends



As shown in **graph 51** above, 44.4% of Arab respondents at Ben Gurion University reported having Jewish friends, while 55.6% of Arab respondents reported not having Jewish friends on the pretest. On the posttest, 100% of Arab respondents at Ben Gurion University reported having Jewish friends on the posttest. On the pretest only 44.4% of the respondents indicated that they had Jewish friends, so this is an increase of well over 50%.

52. If you have Jewish friends, have you hosted them in the past two years?

Hypothesis Testing Results. The null hypothesis for the questionnaire item “If you have Jewish friends, have you hosted them in the past two years?” was “there will be

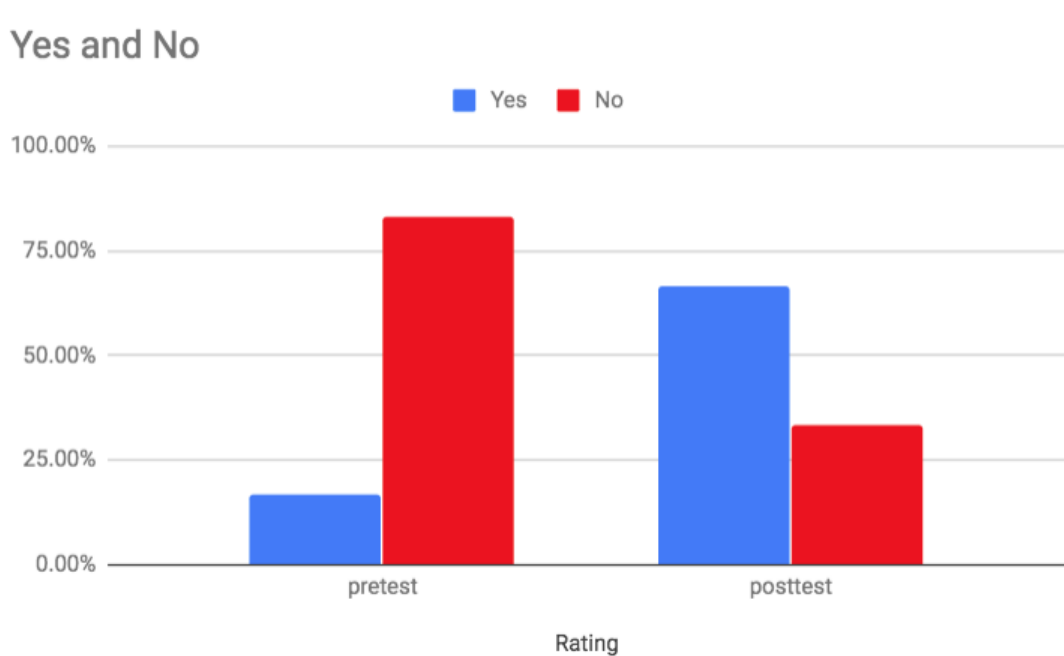
no statistically significant change in Arabs hosting a Jewish friend at Ben Gurion University.”

A McNemar's test determined that there was no statistically significant increase in Arabic-speaking participants at Seminar HaKibbutzim saying that they have visited Jewish friends in the last two years from the pretest to the posttest, $p = 0.625$.

The p-value obtained from the McNemar's test was 0.625 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted. These results suggest that participation in the campus recreational program at Seminar HaKibbutzim did not have a statistically significant effect on Arabic-speaking students' visiting Jewish friends in the last two years.

Graph 52 below shows pretest and posttest responses from the Arab respondents who reported having Jewish friends as to whether or not they've hosted a Jewish friend in the last 2 years at Ben Gurion University.

Graph 52: Visiting Jewish Friends



As shown in **graph 52** above, 83.3% of Arab respondents at Ben Gurion University reported that they have not visited Jewish friends in the last 2 years, and 16.7% of Arab respondents reported that they had visited Jewish friends in the last 2 years on the pretest. On the posttest, 33.3% of Arab respondents at Ben Gurion University reported that they have not visited with Jewish friends in the last 2 years, and 66.7% of Arab respondents reported that they had visited with Jewish friends in the last 2 years, which is an increase of 50% from the pretest.

53. Do you hate Jews?

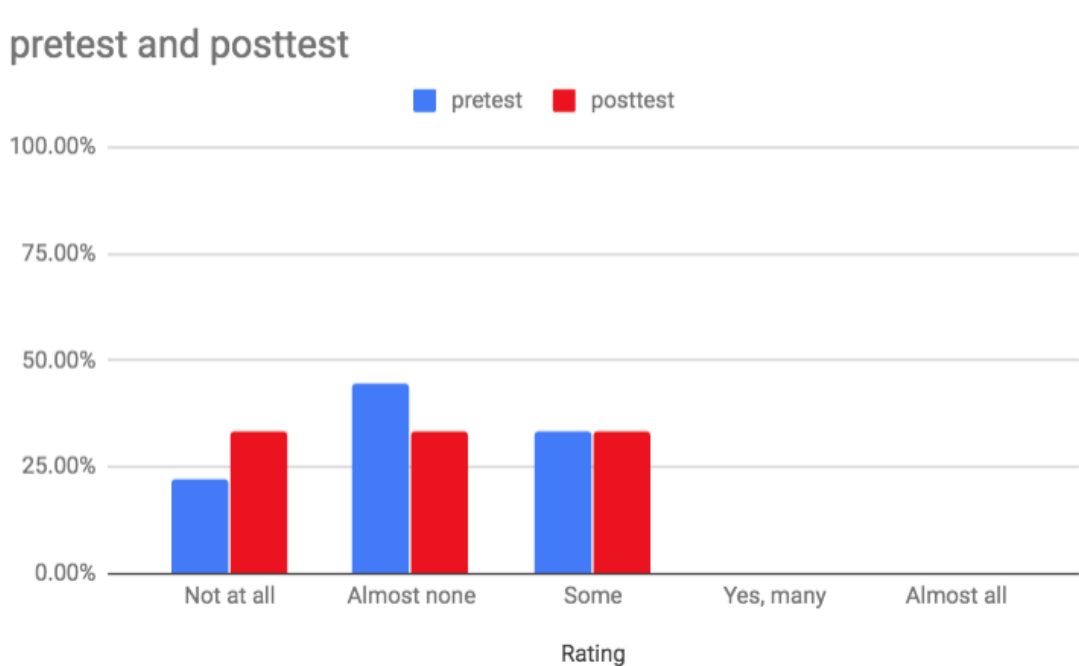
Hypothesis Testing Results. The null hypothesis for the questionnaire item “do you hate Jews?” was “there will be no statistically significant change in Arabs’ feeling of hatred toward Jews at Ben Gurion University.”

A paired-samples t-test was conducted to compare ‘feelings of hate toward Jews’ pretest results to ‘feelings of hate toward Jews’ posttest results among Arabic-speaking respondents at Ben Gurion University. There was no statistically significant difference in the scores for pretest (M 2.83, SD=0.40) and posttest (M=2.33, SD=1.37) conditions; $t(5) = 0.655$, $p = 0.542$. These results suggest that participation in the campus recreational program at Ben Gurion University did not have a statistically significant effect on Arabic-speaking students’ feelings of hate towards Jews.

The p-value obtained from the paired samples t-test was 0.542 which indicates that there was no statistically significant difference between pretest and posttest results. Therefore, the null hypothesis is accepted.

Graph 53 below shows the Arabic-speaking respondents’ pretest and posttest attitudes towards Jews in terms of hatred at Ben Gurion University.

Graph 53: Hatred towards Jews



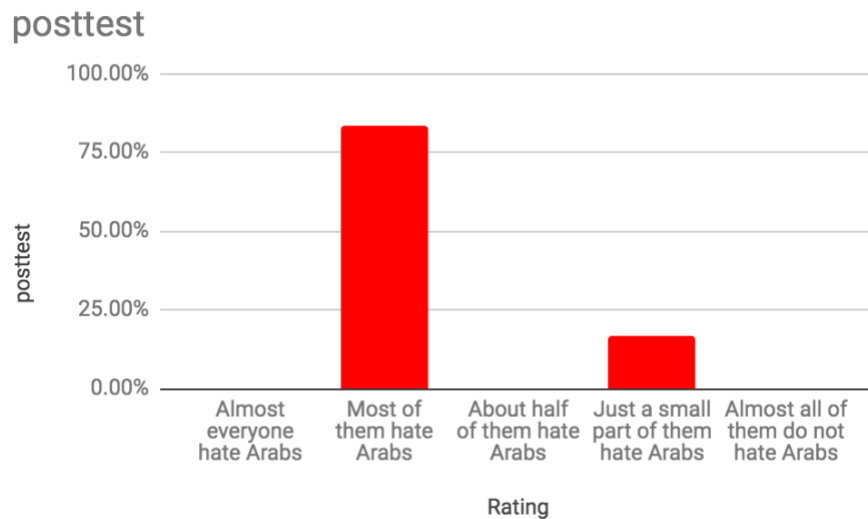
As shown in **graph 53** above, 22.2% of Arab respondents at Ben Gurion University reported feeling hate towards almost no Jews, 44.4% reported feeling hate towards some Jews, 33.3% reported hating many Jews, and none of the Arabic-speaking respondents chose the any of the other answer options. On the posttest, 33.3% no Jews at all, 33.3% reported hating almost no Jews, 33.3% reported hating many Jews, and none of the Arabic-speaking respondents chose the any of the other answer options. These posttest results show improvement compared to the pretest. On the posttest, 66.6% of the respondents answered that they hated none or almost no Jews and only 22.2% of the pretest respondents gave these answers.

54. Do you think that Jews hate Arabs?

Hypothesis Testing

No statistical analysis was performed because there were no pretest responses for this questionnaire item. **Graph 54** below shows the posttest responses to this question.

Graph 54: Perceptions of Hate



As shown in **graph 54** above, 83.3% reported that they think most Jews hate them, and 16.7% reported that they think just a small part of Jews hate Arabs.

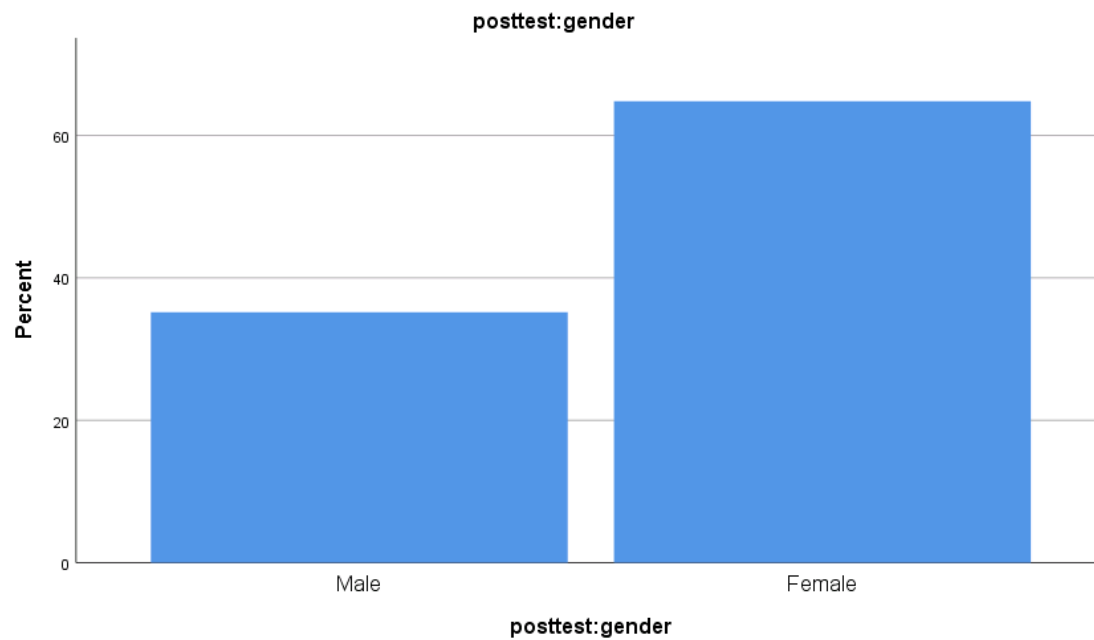
In the following section, the posttest results from the BGU Arabic-speaking non-participants are presented.

BGU ARABIC SPEAKING NON-PARTICIPANTS

There were 54 Arabic-speaking non-participants who completed the posttest. As shown below, most of these non-participants were female (64.8%).

Graph 55 below shows the ratio of gender among Arabic-speaking non-participants who completed the posttest at Ben Gurion University

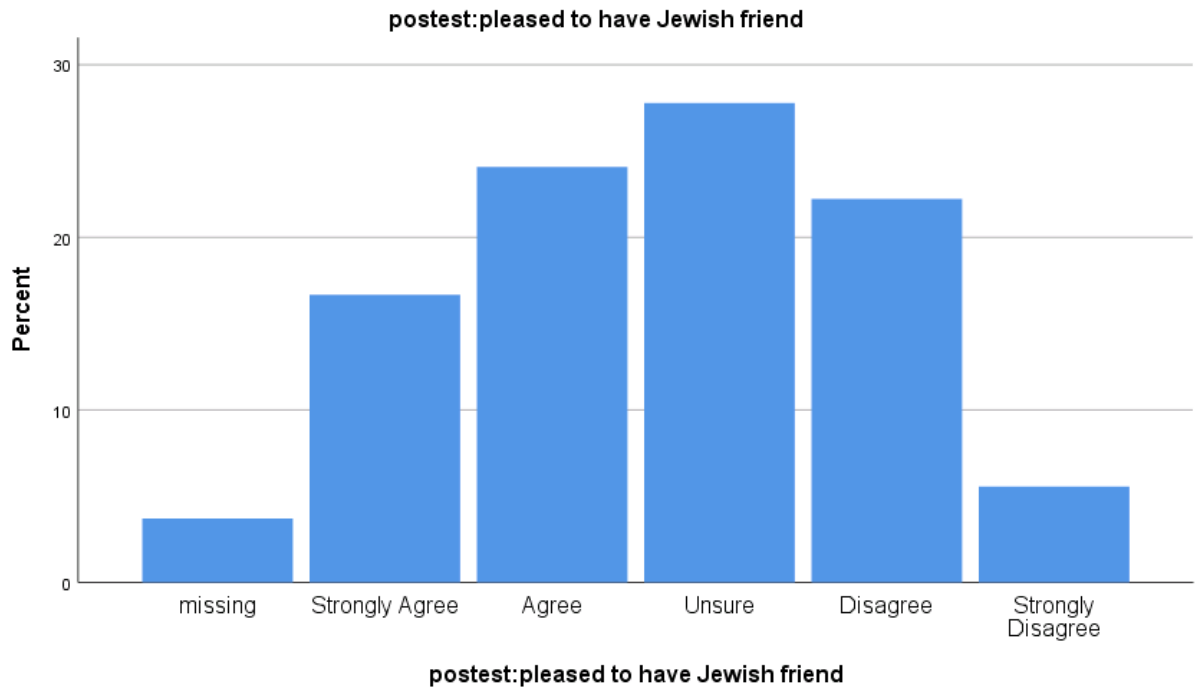
Graph 55: Gender of Arabic-Speaking Non-Participants



As shown in **graph 55** above, there were more female than male Jewish respondents among Arabic-speaking non-participants at Ben Gurion University. Females comprised 64.8% of the non-participants and males comprised 35.2% of the non-participants.

Graph 56 below shows the results for the questionnaire item related to feelings about having a Jewish friend.

Graph 56: Pleased to Have Jewish Friend

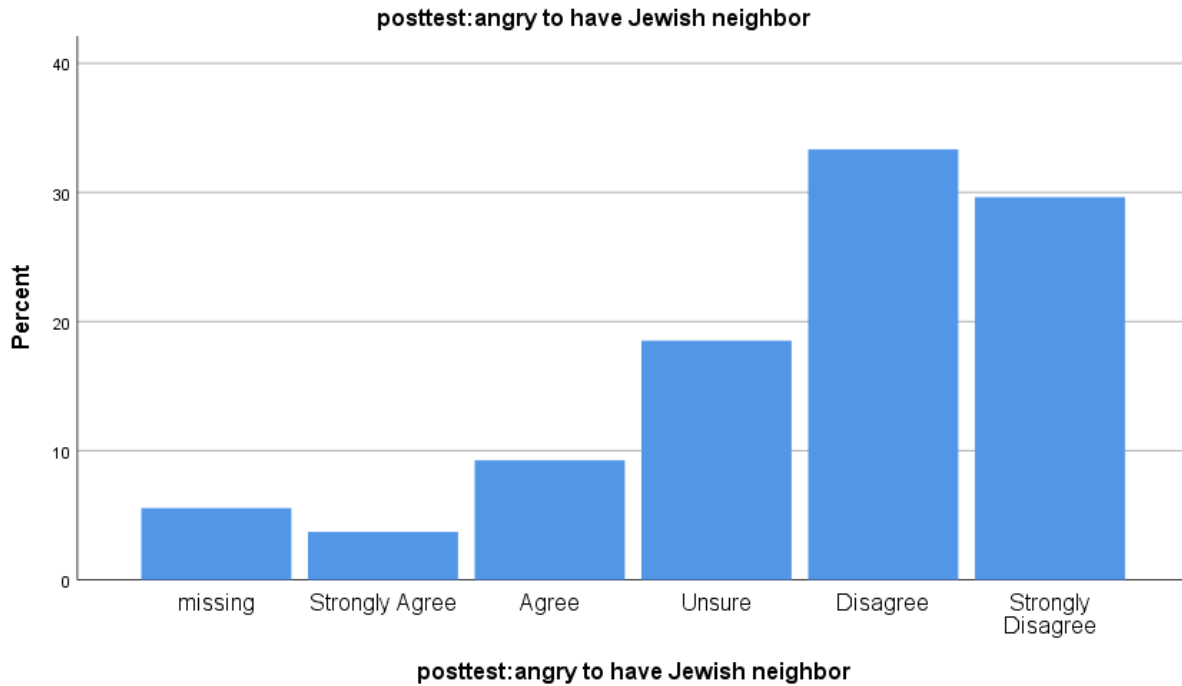


- a. 16.7% responded strongly agree;
- b. 24.1% responded agree;
- c. 27.8% responded unsure;
- d. 22.2% responded disagree;
- e. 5.6% responded strongly disagree;
- f. 3.6% missing

As shown in **graph 56** above, only 16.7% of the non-participants strongly agreed that they would be pleased to have a Jewish friend, compared to 66.7% of the participants.

Graph 57 below shows the results for the question related to feelings about having a Jewish neighbor.

Graph 57: Angry to Have Jewish Neighbor



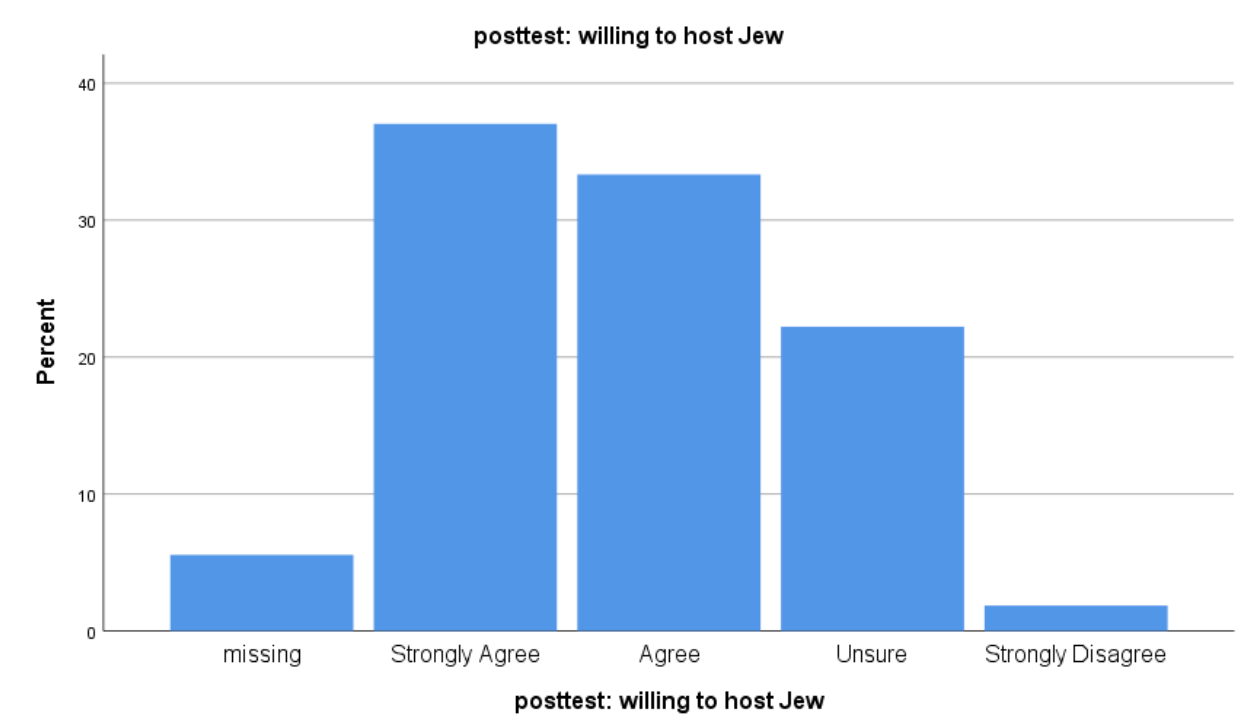
- a. 3.7% responded strongly agree;
- b. 9.3% responded agree;
- c. 18.5% responded unsure;
- d. 33.3% responded disagree;
- e. 29.6% responded strongly disagree;
- f. 5.6% missing

As shown in **graph 57** above, most of the non-participants disagreed or strongly disagreed that they would be angry to have a Jewish neighbor, similar to the results for

the participants. However, 13% agreed or strongly agreed whereas none of the participants gave these answers.

Graph 58 below shows the posttest results for the non-participants for the question about willingness to host Jews.

Graph 58: Willing to Host Jews

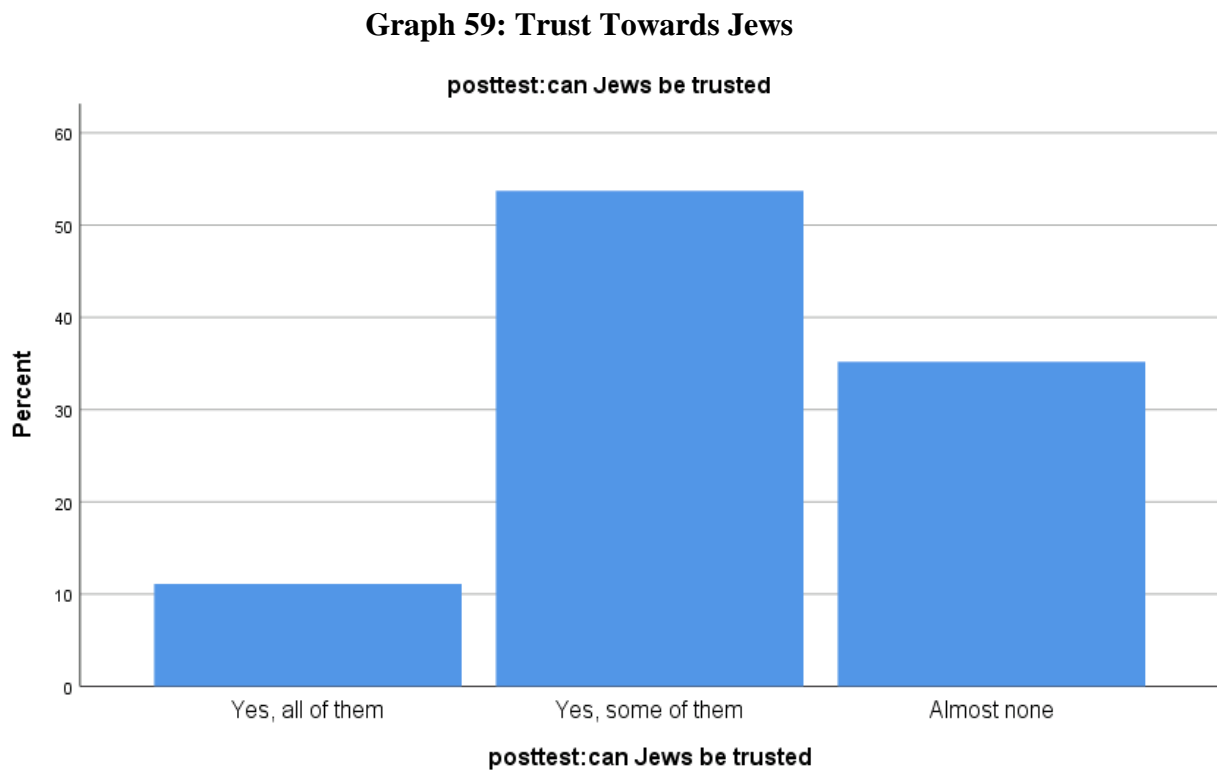


- a. 37% responded strongly agree;
- b. 33.3% responded agree;
- c. 22.2% responded unsure;
- d. 0% responded disagree;
- e. 1.9% responded strongly disagree;

f. 5.6% missing

As shown in **graph 58** above, most of the non-participants agreed or strongly agreed that they were willing to host a Jew, similar to the findings for the participants.

Graph 59 below shows the results for the questionnaire related to trust.



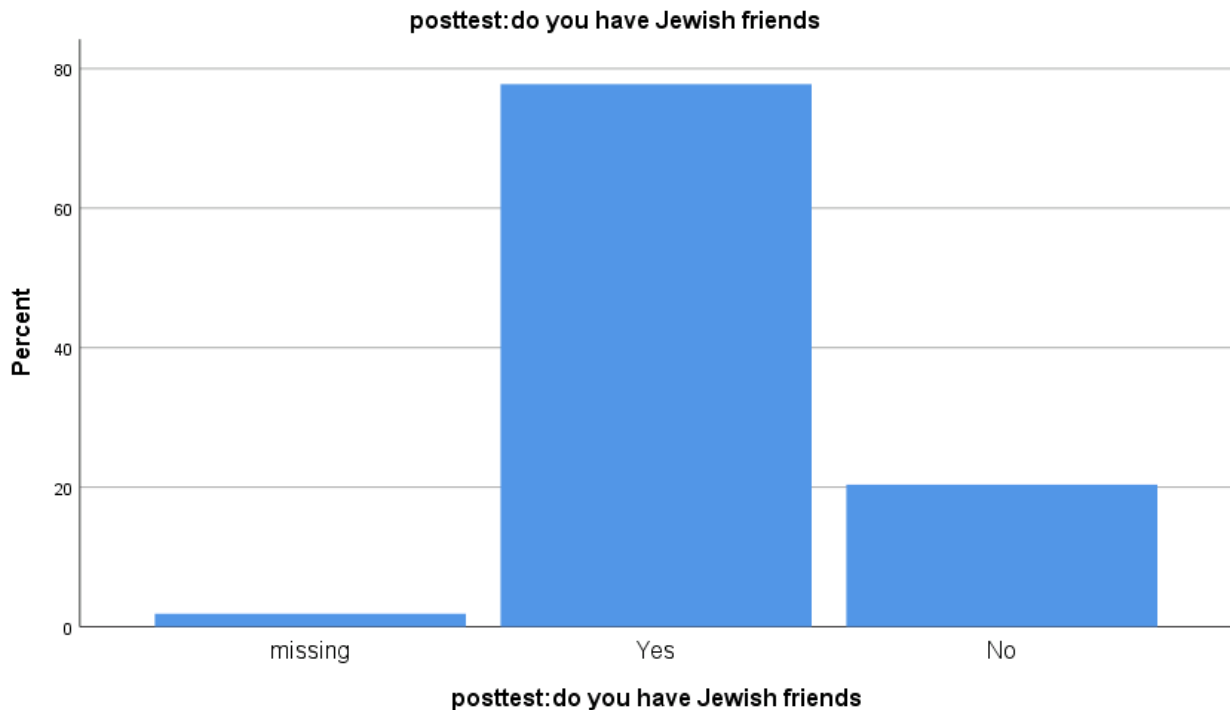
- a. 11.1% responded yes, all of them;
- b. 53.7% responded yes, some of them;
- c. 35.2% responded almost none

As shown in **graph 59** above, only 11.1% of the non-participants responded that they trust all Jews, whereas 50% of the participants responded that they trust all

Jews. Among the non-participants, 35.2% responded that they trusted almost no Jews, similar to the posttest results for participants in which 33.3% responded that way.

Graph 60 below shows the posttest results for the non-participants related to the question about having Jewish friends.

Graph 60: Arab Respondents who do and do not have Jewish friends

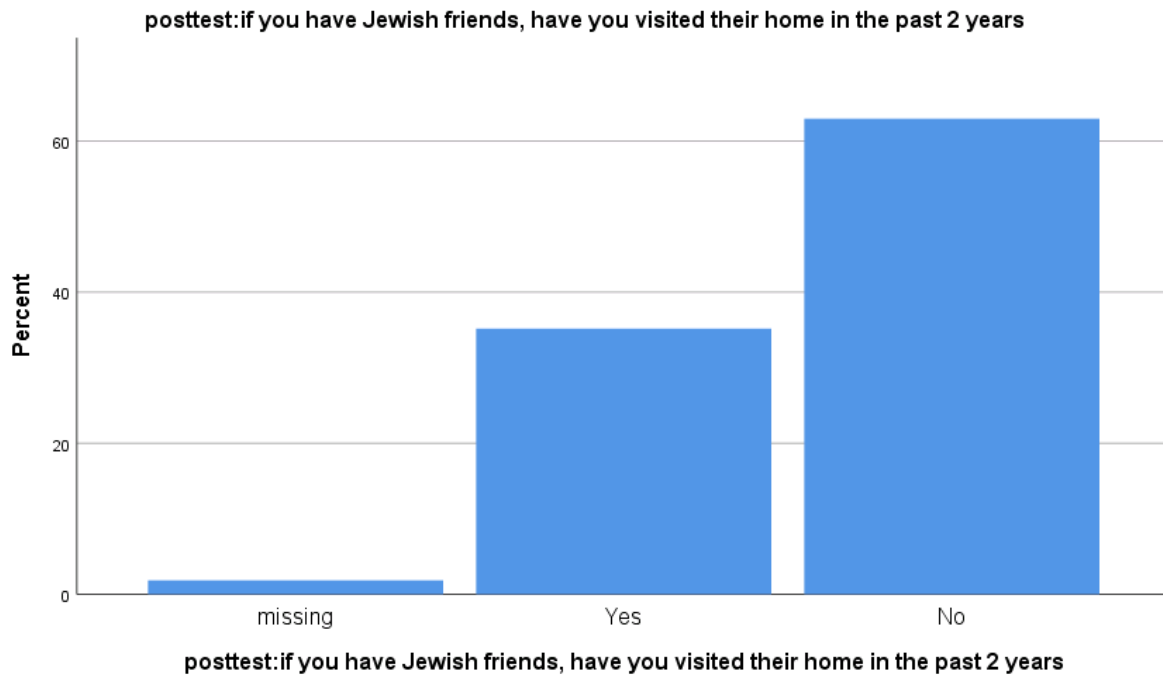


- a. 77.8% responded yes;
- b. 20.4% responded no;
- c. 1.9% missing

As shown in **graph 60** above, most of the non-participants indicated that they had a Jewish friend, similar to the results for the participants.

Graph 61 below shows the results related to visiting a Jewish friend in the past two years.

Graph 61: Visiting Jewish Friends

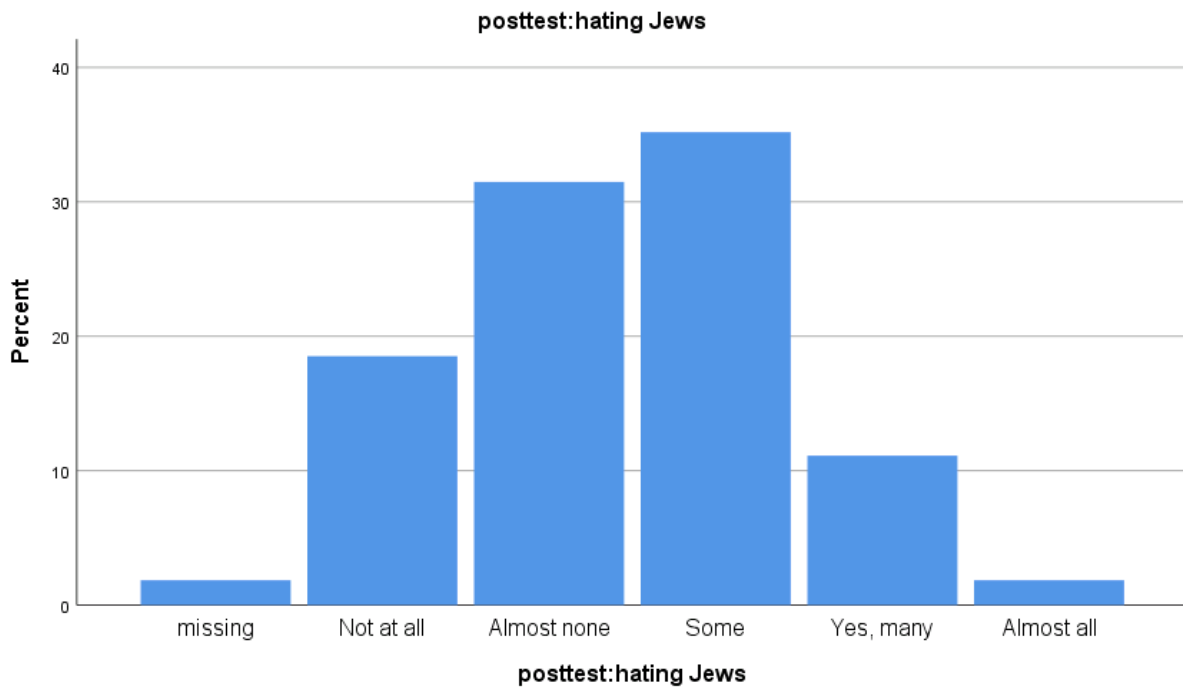


- a. 35.2% responded yes;
- b. 63% responded no;
- c. 1.9% responded missing

As shown in **graph 61** above, only 35.2% of the non-participants visited a Jewish friend in the last two years, compared to 66.7% of the participants who said that they had.

Graph 62 below shows the posttest results for the non-participants related to feelings of hatred toward Jews.

Graph 62: Hatred towards Jews

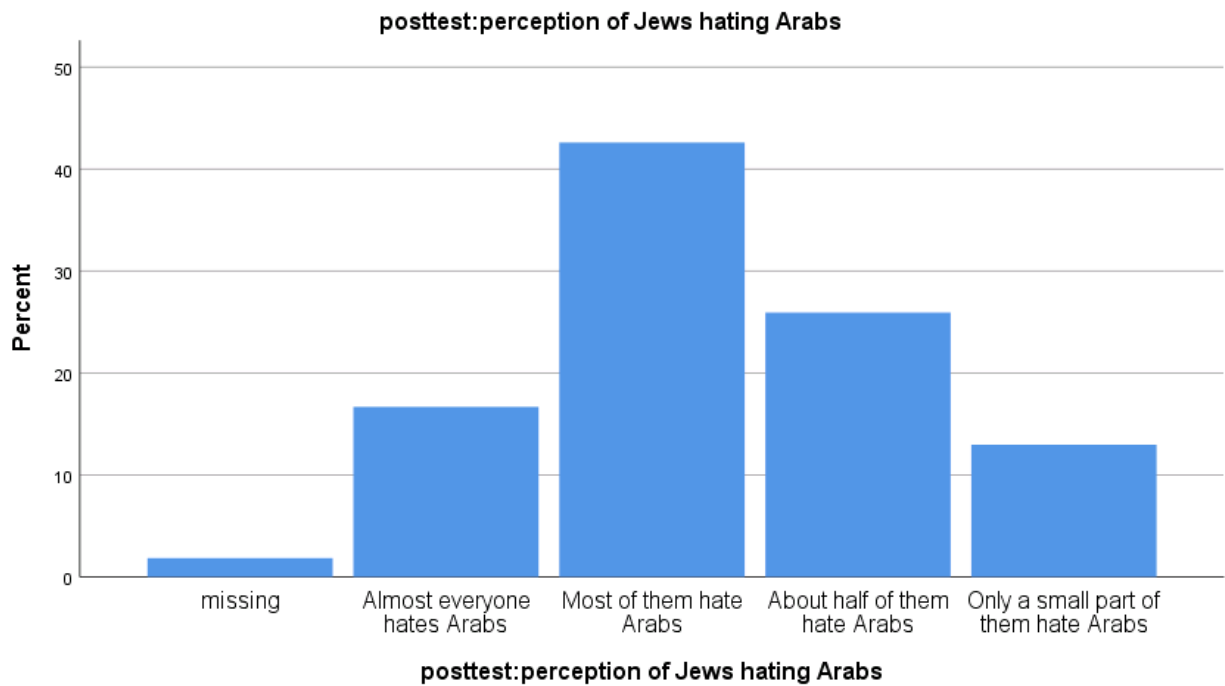


- a. 18.5% responded not at all;
- b. 31.5% responded almost none;
- c. 35.2% responded some;
- d. 11.1% responded yes, many;
- e. 1.9% responded yes, almost all;
- f. 1.9% missing

As shown in **graph 62** above, most non-participants responded that they hated none or almost no Jews, similar to the results for the participants.

Graph 63 below shows the posttest results for the non-participants related to perceptions of feelings of hatred of Jews toward Arabs.

Graph 63: Perceptions of Hate



- a. 16.7% responded almost all Jews hate Arabs;
- b. 42.6% responded most Jews hate Arabs;
- c. 25.9% responded about half of Jews hate Arabs;
- d. 13% responded only a small part of Jews hate Arabs;
- e. 1.9% missing

As shown in **graph 63** above, most of the non-participants responded that they thought that most or almost all Jews hate Arabs, similar to the findings for the participants.

Comparing the posttest results for the non-participants to those for the participants, there were several differences found, the biggest one being the first question

related to feelings about having a Jewish friend. A paired samples T-test was used for that question showed that the differences were not statistically significant. Obviously the smaller differences found for the other questions were also not statistically significant and were not included in this section of the chapter.

Summary of Quantitative Results for All Three Campuses

Three of the null hypotheses were rejected:

1. Null hypothesis #10: There was a statistically significant increase from pretest to posttest in Jewish Wingate students saying that they had an Arab friend.
2. Null hypothesis #16: There was a statistically significant decrease from pretest to posttest in Jewish Seminar HaKibbutzim students saying that they thought that most Arabs hate Jews.
3. Null hypothesis #16: There was a statistically significant increase from pretest to posttest in Jewish BGU students saying that almost all or most Arabs hate Jews.

Although these three analyses were the only ones out of the 48 analyses completed that yielded statistically significant differences, comparing the pretest and posttest percentages for the answers to the questions revealed that there were several sizeable changes in attitudes, most of them positive. For many of the questions, the pretest and posttest responses were similar. Pretest responses to most of the questions were positive, leaving little room for improvement. For the most part, the responses at all three campuses were similar. There were positive responses expressed among both Arabic-speaking and Jewish respondents. At all three campuses, there was a majority of

students expressing agreement or strong agreement to being pleased to have a friend from the “other side” as well as being willing to host “the other.” Very few or none of the questionnaire respondents at all three campuses expressed feelings of hatred or inability to trust the other at all. The responses of the Jewish and Arabic-speaking students were also similar. Explanations for the results obtained are presented in chapter five.

Qualitative Analysis Part 1: Participants’ Reflections

A deductive approach was used to analyze the qualitative data from the reflections of the participants. The following presents an in depth look into participants’ feelings and thoughts obtained through 40 anonymous written reflections. The 40 reflections were coded to determine common themes among the program participants. The overall results from this qualitative analysis lends insight into how campus recreational programs affect attitude change among Arabic speaking and Jewish college students in Israel, while also providing details about specific activities. The qualitative analysis is based on the experiences of participants within the realm of these activity programs. Methodologically it was not possible to track participants’ lives outside of these programs. Future lines of inquiry could be oriented around researching ethnographically the ways in which the outside influences on these students’ lives affected their attitudes towards one another.

Participants were given nine questions to discuss. Some participants did not answer all of the questions, and some answered them more briefly but for the most part, the answers were thorough. The following results are organized by reflection question and theme. The hierarchical structure was selected to describe qualitative data and help understand

relationships among the different themes. The themes are placed on a scale ranging from higher to lower priority in order to help us understand their values. The reflections from the participants help make sense of the quantitative results obtained from the pre and posttest questionnaires.

What were your feelings coming into the program? The comments given by the participants present two main themes that emerged regarding participants' initial feelings about the campus recreational programs. The comments depicted the ways in which participants expressed positive feelings and reactions about the goal of the program and their willingness to participate as well as a desire to learn about coexistence programs. The second theme revealed participants' feelings of uncertainty and uneasiness about participating in a new program.

Positive Feelings. The comment below is not only indicative of positive feelings about participating in the program, but it also demonstrates the need for and importance of this program. The respondent indicated that peace education is not a subject commonly taught in schools or universities in Israel, even though there are more than 50 different organizations and individuals involved in conducting "sports for peace" programs in Israel with Arabic-speaking and Jewish citizens. However, the comment reveals that these programs have not yet reached schools or universities, therefore highlighting this golden opportunity for "conflict mitigation/resolution through recreational activity" programs to be explored on college campuses in Israel.

I had positive feelings towards this program. "Peace Education" is an important subject to learn about in my opinion. Education in general is essential in order to educate future generations and help them develop ethical values, and deepen their understanding and knowledge in various fields. Surprisingly, peace education is an unfamiliar subject for Israeli citizens, I don't think children attend this subject in school, and I have not heard of adult workshops either.

Because of the lack of peace education (comment above) there is a lack of knowledge and understanding of what "the other" feels. Respondents discussed that there is a desire among Jewish and Arabic-speaking students to learn more about the feelings and views of "the other" expressed by the respondent below. This illustrates a sense of curiosity, or desire to reduce uncertainty among program participants, which helps develop the possibility of having positive feelings towards the program.

I had positive feelings about participating in the program, I wanted to learn and know what the other side feels about the conflict, to see their views.

In addition to showing initial positive feelings, the comment below shows the ways in which the program can have a greater impact than the research study can measure. Friends and family of participants also have the potential to be influenced when participants share their experiences with others when they leave the university.

I became excited and interested. I knew I was in the right program and I would often bring what was said in the program home with me.

The effects of this activity program can also travel farther than to friends and family. The majority of participants at Wingate and Seminar HaKibbutzim were either physical education teachers or studying to be physical education teachers. An additional benefit of the program was teaching physical education college students how sports, dance and other recreational activities can be utilized to promote peace. This connects to

previously reviewed literature in chapter 2, which discusses the potential that physical activity has to bring people together in positive and meaningful ways, and can “bridge many of the gaps that develop whenever diversity is present” (Bisson, 2005). Branta & Goodway (1996) support this line of thought and note that sports and physical activity gives people a chance to build relationships with peers, create shared expectations, follow rules together, and enhance cooperation which can ultimately lead to improved attitudes among people. Interestingly, many of the participants articulated their positivity on a macro-level and expressed an interest in learning the other through the general idea of the group. That is to say that these students were interested in understanding through the group but didn’t express much curiosity about individuals. The following comments connect to these ideas:

I was attracted to the program because I was interested to learn about how to connect leisure and recreation to peace, because I think sports, recreation and music are enjoyed equally among both genders, different races and religions. They are things that everyone can enjoy because we are human.

I was very pleased that I was given the opportunity to take part in this program, because I believe that physical activity can serve as a tool for bringing together the Jewish population and the Arab population. Group games require mobilization and cooperation between team members. And I believe that through it one can educate towards coexistence and advance the perception of Israeli society as a multicultural one, I believe that such an initiative can lead to social and cultural change and openness among the participants (students).

I thought from the beginning that sports and leisure activities can help form connections among people. I lead groups and conduct workshops, so I know this from experience.

Uncertainty. However, while some participants believed in the power of sport to positively improve relationships, others expressed uncertainty about whether or not sport and physical activity actually had this potential.

At the beginning of the program, I did not believe it was possible to break down barriers and develop true relationships through sports.

I think joint sports programs are welcome but unfortunately I do not think they can lead to any change.

The participant above wrote that they didn't think it was possible to break down barriers through sports. This is an indication of the barriers that exist among Jewish and Arabic-speaking students, which connects to feelings of uncertainty about other participants.

At the beginning, I did not know most of the students in the program, especially the Arab students.

This comment supports a basic assumption of the program, that without such a program the two groups (Arab and Jewish) on campus remain separate and do not engage in substantial interactions with one another. Some participants commented on the uncertainties that exist between Arabic-speaking and Jewish students at university in Israel.

As a student in the Hebrew University for 3 years, I was seeing that everyday, Arabs student on one side chilling out, talking, laughing or etc..while the Jewish students on the other side of doing the same thing (there is a small number of groups of Jews with one or 2 Arabs guys with them but not more that) Same thing happened to me when I went to study in Wingate, and I was always telling myself: "That is not cool, something is wrong, I must do something about that.

At the beginning, I did not know most of the students in the program, especially the Arab students.

At the beginning of the program, I felt a little bit uncomfortable, because I barely knew anyone and there were a lot of interactions and activities between the students.

The comments above reflect not only participants' uncertainties engaging with otherness, which aligns with Said (1978)'s notions of otherness, but also demonstrates a cognizant and intentional desire to respond to these uncertainties (i.e. first comment). Along these lines, the location of the activities could have also contributed to Arabic-speakers' uncertainties. Although the program mainly took place outside on sunny grassy fields, they were still held on Israeli campuses so they were not isolated from political tensions. The participants were still navigating an "Israeli" space, even if the space chosen to hold activities was perhaps a more neutral area, they were still never really completely isolated from the larger political context and this seeped into their comments.

Table 1: Summary of Themes from Reflection Question #1

Equal priority	
Positive Feelings	Uncertainty
Learn/Important	Participants/Program

Discuss your opinions about Arab-Jewish relations in Israel in general, and more specifically, on campus at the beginning of the semester. This section helps illustrate the diverse representation of the complex attitudes participants felt about the Arab Israeli conflict in general, and also towards individual students of the 'other' sector.

Pessimistic Feelings. This theme was first labeled “negative feelings,” but after discussing with my Arabic-speaking colleague, he brought to attention that differing opinions do not mean they are negative and recommended changing it to “pessimistic.” Many Jewish participants expressed pessimistic feelings towards Arabic speaking individuals mainly because of influences due to tensions that exists in the political and governmental levels. Participants wrote about the ways in which this influenced their psyche, whether or not they were conscious of it.

It is undeniable that my level of trust and the level of trust among Jews in general are not at the highest level because of history and common narratives of the Arabs and Jews regarding the Israeli-Palestinian conflict, a conflict made up of a lot of prejudice and a small amount of tolerance.

I also suffer from a number of prejudices and narratives that have been exposed to me to a certain extent on a subconscious level. For example, I am aware that sometimes I have fear when an Arab with a religious appearance gets on the same bus, a sense of discomfort when I hear a loud argument in Arabic, and wanting to be careful and sensitive when speaking with Arab individuals.

On the one hand, I always thought that without Arabs the situation would be much simpler, and I was angry at the acts of terror that were taken from the extremists on their part. As a result, there is always a reluctance and avoidance on the part of me from forming relationships or showing empathy and affection towards them.

My awareness of Jewish-Arab relations was greatly influenced by the Israeli-Palestinian conflict. My perception of Arabs was formed by Palestinian terrorism. I thought that all the Arabs supported the Palestinian struggle, were proud of it and encouraged acts of terror against Jews and Israelis. As a result, my perception of the Arab Israeli public was very negative and accompanied by negative feelings and great suspicion. Of course, I rationally understood that there were differences between people, but they were still my feelings.

I was never in an institution that promoted assimilation of the two groups. I was more trying to assimilate into Israel culture and less worried about combining it with the Arab community. As I was not presented with a situation in which I was really around Arabs I developed a fear something that is usually associated with the unknown.

These sample comments support the presence of negative attitudes among Israeli Arabs and Jews towards each other which was discussed in chapter two (Leitner, Galily & Shimon, 2012; Smootha, 1989) which cited statistics showing that approximately 66% of Israeli Jews agree that it is impossible to trust most Arabs in Israel. More Jewish students expressed pessimistic attitudes than Arabic-speaking participants in this study which corroborates Eisenbud (2017) who found that almost all of the Arab respondents in their study had visited Jewish areas and also wanted their children to learn Hebrew from a young age. This can be seen as an example of ways Arabic-speakers living in Israel must navigate Jewish spaces, perhaps to advance in society, or maybe just because they are surrounded by it and therefore it is expected of them. This is reflected in the comment below:

I had no problem with the Jews, since I have always been in mixed environments, and I am also usually the minority in these mixed groups, because we live together in the same territory and country.

On another note, as mentioned previously many of the program participants were physical education teachers or studying to be physical education teachers. These sentiments can seep into the classroom via the physical education teacher adding greater value to coexistence programs during teacher preparation. Hylton (2015) states that “the invisibility of ‘race,’ racialization, antiracism, and whiteness in the physical education teacher education (PETE) curriculum leaves practitioners free to ignore these issues in their teaching” (p. 505), which connects to “Dysconscious racism - an uncritical habit of mind (including perceptions, attitudes, assumptions, and beliefs) that justifies inequality and exploitation by accepting the existing order of things as given” (Ladson-Billings & Tate,

1995, p. 66). Parallels can be drawn between the comments above to racist narratives that exist among physical education teachers residing in the U.S. Dysconscious racism is a form of racism that quietly affirms White supremacy and can be thought of in opposition to a critical consciousness, a term coined by Freire (1972), which he describes as a sociopolitical educative way of thinking that encourages learners to question the makeup of their historical and social condition. This shows a need to disrupt troublesome attitudes that have been influenced by political tensions via education among college students in Israel while also perhaps guiding them to develop a critical consciousness.

Disconnection. Others did not clearly define their attitudes as either pessimistic or positive but rather spoke to the ways in which both sectors are disconnected from one another. Participants reflected about how different languages and separate educational systems/neighborhoods furthers uncertainty among them, or just a lack of interaction. From this, people become ‘others,’ the unknown, a fear or lack of trust is developed, and uncertainty increases.

In short, my position on Arab society is complex, on the one hand, I have no personal problem against most of the Arab population, and even more, I am fond of a friend of quite a few Arabs. On the other hand, as a society, I do not accept the accepted narrative of most of the Arab population in Israel, and more importantly, I think that the population should be treated with suspicion.

At the beginning of the program, I did not have a specific opinion about the Arab population in general. I am familiar with the Jewish-Arab conflict from the angle in which it is presented in the media, but I have always tried not to let prejudices and intimidation influence the way I judge and see people. In the environment where I grew up there were no Arabs except for one boy who was a good friend of mine in elementary school but he left the city early with his family. In terms of Arab students at the university, I can testify that until the course I hardly spoke to them, because we do not have many Arab students who study with us, and also

because the Arab students at the university tend to be isolated and remain in their groups without mixing with other groups.

As a Jewish student, I did not feel that I had a common language with the Arab students, and I hardly tried to make any contact or talk to them. I feel that this is due to a combination of different factors - different culture, a different language, a feeling of alienation, stereotypes and even fear.

This disconnection felt among participants aligns with research conducted by Hoter et al. (2009) discussed in chapter 2, who found that “Secular Jews (are) anxious about collaborating with both Orthodox Jewish students and Arab students, who look different and espouse different religious beliefs” (p. 10). As previously discussed, this is due largely to the fact that the Israeli educational system is comprised of three different and distinct parts that separates Arabs, secular Jews, and religious Jews. Each subdivision receives an entirely different form of education, which helps explain why participants do not have much exposure to each other. This reality and the intense political tensions that exist contribute to the uncertainty and lack of trust not only between Arabic speakers and Jews, but also between secular Jews and religious Jews.

Positive Feelings. Several participants did indicate that they perceived relations among Arabic speakers and Jews living in Israel as positive. Some of the participants articulated their positivity on a macro-level and communicated positive relation in regards to the general idea of the group. Others, described how having positive social contact from a young age with both Arabic speakers and Jews contributed to their positive feelings on a micro-level. The comments below corroborate Allport (1954)’s hypothesis that states that within the realm of appropriate settings, interpersonal contact may have the potential to be the most effective ways to reduce prejudice among groups at tension with one another.

According to Allport, when contact is facilitated with best practices, this should decrease prejudice, stereotyping, and discrimination that are common among conflicting groups, which then has the ability to improve intergroup interactions.

My position on relations between Arabs and Jews has always been open and positive. We are all citizens of Israel and share a common life on the same land. The only way to maintain good relations is through dialogue, mutual respect and equality of opportunity.

I had no problem with the Jews, since I have always been in mixed environments, and I am also usually the minority in these mixed groups, because we live together in the same territory and country.

However, the comment below demonstrates that participation in mixed sports programs may improve relations on the macro-level but still does not guarantee friendship. Perhaps when swim practice finishes (example from comment below), athletes go home and continue to live in their segregated lives, as research indicates separate neighborhoods and educational systems among Arabic-speakers and Jews are the norm in Israel (Hoter et al., 2009). The hope with the program under study is that after activity sessions on campus, students leave and attend courses and/or sit in the cafeteria together and perhaps continue to interact and engage with one another therefore prolonging contact.

I have always practiced swimming in groups with both sectors (Jews and Arabs), so I have a slightly more liberal approach than the rest of the population in Israel, but I have never had a close friend from the Arab sector.

Optimistically, participants can use the already existing shared space on campus to continue practicing togetherness even when not participating in structured activity sessions. On another note, exercise affects emotions and moods, sometimes after engaging

in movement people have certain neurological reactions and it affects how they think. Annesi, Porter, Hill, & Goldfine (2017) found a correlation between increased physical activity participation and a decrease in negative mood, and Hansen, Stevens, & Coast (2001) also noted that involvement in physical activity improved individual's moods. Their study found that improvements in mood took place 10 minutes after exercising. Based on these findings, maybe participants would be more open to interacting with one another post activity sessions, because according to research they would be in better emotional states. Thus, as participants' uncertainty decreased it allowed movement to play a more important role in helping to change the way that they thought about their relationship to the larger context.

These findings as to mood improvements related to exercise raise interesting questions when considered in relation to the answers of my participants regarding larger changes in attitude. It is important to note that they did not write these reflections immediately after exercise and so there was some temporal distance between the physical activity and mood state. As referenced earlier, the participants were still embedded in complex socio-political relations that continue to impact them. Therefore, it is understandable that it would be difficult to identify a simple correlation participation in physical activity and change of attitude.

Table 2: Summary of Themes from Reflection Question #2

Higher priority		Lower priority
Pessimistic Feelings	Disconnection	Positive Feelings
Conflict/Prejudice	Lack of Contact/Fear/Avoidance	Contact

Discuss your feelings at the end of the program. Did your views change?

Why/how? Participants reflected on the ways their attitudes did and did not change from participating in campus recreational programs. The majority of students discussed how their attitudes did not change and fewer participants wrote about experiencing a positive change in attitude via participation in the program under study.

No Significant Changes. Participants reflected on several reasons regarding why they did not think their attitudes change pre to post program. Many wrote about the ways in which their opinions and feelings were positive/moderate before the program which left little room for significant change in attitudes.

My opinions have not changed with regard to the other side, because from a young age I met Jewish people in soccer, and when you know people in this way, you know that you are well-treated, these people I knew respected and accepted me as one of them.

My views at the beginning of the program and at the end have not changed! But my feelings about the power of sport has strengthened because I saw with my own eyes how people can do things in a cooperative way without hurting anyone no matter what religion he believes and what society he comes from and what race and gender, they can reach the goal together, can work in full cooperation to succeed, can be exposed to the other people, express themselves, and expose positions and improve them.

My opinions before and after the course did not change, because as far as I'm concerned I have always been exposed to the Arab people and I always had Arab friends and I saw them as partners.

The comments above align with intergroup contact theory (Allport, 1954), which has been previously discussed in the section above. The respondents had positive experiences being involved with mixed sports teams, or interacting with the 'other' sector in a more general sense, which seemed to have already influenced their attitudes. A fellow Arabic-speaking colleague who helped analyze the data made this comment:

I agree with the idea that sport is the way to make changes in the Israeli and the Palestinian society.

The comment above shows support for the concept of "sports for peace" programs involving Arabs and Jews and it is especially noteworthy since it was written by an Arabic-speaker. Almost all of these kinds of programs are organized, funded and led by Jews which makes it all the more important to have the support of Arabic-speakers like the respondent quoted above.

In some ways the comment below speaks to the depths that are associated with the challenges involved with the success of a sports for peace type program. The effectiveness not only depends on the nature of the program being implemented, but also depends on the lived experiences of participants involved.

My feelings after the program are optimistic, I always knew sports could bring people together and make peace, and create friendships plus make them bond despite any conflict. The program helped me realize how many organizations there are toward achieving peace making through sports, and it motivates me to give and help.

My attitudes toward Arabs before and after the program have not changed. Even though I come from a family with right-wing views my attitudes toward Arabs changed many years ago.

Although the attitudes of the respondent above changed years ago and not as a result of participation in mixed sports teams or the program under study, it is important to make sense of this comment with reference to the concept of “group malleability intervention” which refers to the idea that if people are made aware of the ways groups are capable of change, then it is more likely that they will also be open to positive attitude change as discussed in Chapter 2 (Goldenberg et al., 2018). As reviewed, Goldenberg et al. found that a group malleability intervention was effective in improving attitudes amongst Jewish Israelis toward Palestinians.

Lastly, a few expressed that their skepticism about using sports to improve relations between Arabs and Jews remains the same post program.

Unfortunately, my skepticism at the beginning of the course has remained the same, because can children be able to teach parents how to promote coexistence between Jews and Arabs? I doubt it.

I cannot say that my views on Arabs have become different from what they were. I don't think I could say that today I feel that I can rely on Arabs whom I do not know personally and don't have prior experience with them

The comments above demonstrate the ways the program failed at decreasing among participants. Both reflections indicate that the uncertainty, as described in the first question about the ability that sports has to improve attitudes, remained the same. In other words, that the uncertainty among some participants' arrival to the program remained the same post program participation. Ross, Booker, & Montoya (2012; 2013) discuss the importance of managing uncertainties, because decision making is directly affected by

uncertainties. Therefore, participants' future decision making about interactions with the other could be influenced by their persisting uncertainties.

Positive Changes. The second theme revealed that some participants experienced a positive shift in their attitudes. Participants noted that their sensitivity and understanding of Arabs/Jews increased, or in other words that their uncertainties decreased, and therefore they performed acts that reflected this attitude change.

Towards the end of the program I had a more positive feelings toward Arabs and my attitude was even more positive toward them. I think I noticed my shift in feelings because I felt that I made more eye contact, felt more comfortable speaking to Arab students, and felt that a more pleasant atmosphere of connection was created. My attitudes were relatively positive and at the end of the course they became even more positive with an emphasis on me wanting to be more hospitable towards Arabs.

Others wrote about how their feelings changed, not necessarily towards Arabs/Jews, but rather that participation in the program gave them a new hope for change. Participants discussed how participating in a 'sports for peace' type program "opened their eyes" to the power that sport and physical activity has in bringing groups of people together.

I felt that there was a change in the belief in the ability to succeed through sports. Before the course I did not believe that sports can fight so much, I saw that all leisure and recreation games cause the human soul to bring out a lot of good emotions and only good things can come from this. The program made me change my way of thinking, to see things differently and I'm glad I took part in it.

At the end of the program, I felt that the ties between Jews and Arabs should be further strengthened, and I believe that the world of sports can serve as a bridge between the two sides.

Yes I am certain that I am more optimistic about achieving peace through sports, this program opened my eyes more and showed the potential behind sports and peacemaking.

The comment below demonstrates nuance as the participant is distinguishing between the uniqueness of the individual and the stereotyped other. Although they are still deploying the stereotype of the ‘Arab terrorist,’ it is clear that through positive intergroup contact (Allport, 1954), he began to unsettle his implicit biases.

It is important to note that following my meetings at the university with Arab or Bedouin students, my relations with the Arab public has changed. I met Arabs individually and this personal acquaintance with them helped remove barriers for me, and I was able to separate between Arabs individually and Arab terrorists.

Table 3: Summary of Themes from Reflection Question #3

Higher priority	Lower priority
No Change	Positive Change
Attitudes Already Positive/Strengthened	More Contact/Understanding/Power of Sport

How did you feel about the questions on the pretest questionnaire? Participants in this study filled out a pre and posttest questionnaire. Their responses regarding how they felt about the questionnaire are worth mentioning briefly, as they bring to attention methodological issues with self-reporting and bias.

Relevant. Although most participants revealed that they felt the questionnaire was relevant, worthwhile, and straightforward, many expressed uncertainties about whether they answered questions based on how they actually felt or how they wanted to feel.

I did not feel there were any offensive questions on the pretest questionnaire, but there were questions that made me think about whether I was really answering honestly or answering how I should be answering.

When I answered the first questionnaire I felt comfortable, I didn't think the questions were offensive, but there were certainly questions that made me stop and ask myself questions: Why don't I actually have Arab friends? How would I feel if an Arab family lived in my building? What would I feel if my daughters were going to stay in an Arab village? How would I feel if my daughter brought an Arab friend home?

The comments above illustrate social desirability bias, which can occur when participants are asked to answer personal questions about sensitive matters (Althubaiti, 2016). Even though the questionnaires were administered and collected anonymously, critical reflections on qualitative research reveals that self-reporting still raises methodological concerns, illustrating that perhaps some participants did not answer the questionnaires as truthfully as hoped. It also shows how Arab Jewish relations are such deeply rooted issues among participants that they were uncomfortable to discuss them anonymously, which are expressed in the comments below:

The questionnaire was a bit difficult for me as it aroused many different feelings. The question about feelings toward all Jews, love or hate, was a question that evoked emotion and memories filled with difficult thoughts as a result of the history of the different peoples.

At first I approached the questionnaire without fear, but when I saw the questions I was a little discouraged, not because of the content of the questions, but what they aroused within me. They were very focused and also proved to me that I was not as liberal as I thought.

Offensive. Others wrote about the difficulty they experienced answering such large and intricate questions using a 1-5 scale. They wrote about the challenge of defining the entirety of their lived experiences into one number and had negative reactions to the questionnaire. The sample comments below demonstrate how they found the wording of

the questions to be offensive and intrusive. Participants wrote that they felt the questionnaire was written with overly direct language and generalized an entire Arab population, and also that it ‘othered’ Arabs as a separate sector in society.

I found the pretest questionnaire to be intrusive, overly direct, and a bit daunting. There were some very extreme items that caused me to object. The advantages of the questionnaire were that it was short and closed, so the answer to it was credible.

In my opinion, the questionnaire was of a racist nature that refers to the Arabs as the "difference" in society. As far as I am concerned, a person is a person without a barrier of religion, race and gender.

This gives added value to the reflections, as some of the participants felt that there was a larger story to tell than what they were able to express by filling out the questionnaire. In this study, qualitative analysis was methodologically important to help understand the lived experiences of participants. Burden, Harrison & Hodge (2005) suggest using qualitative research especially in studies involving marginalized people. The anonymous reflections serve as an important tool not just for data collection but also for the principal investigator to develop a deeper understanding of respondents’ reactions and emotions. This shows the benefits of using an embedded mixed methods approach when multifaceted issues are at stake.

Table 4: Summary of Themes from Reflection Question #4

Higher priority		Lower priority	
Relevant		Offensive	
Reflective/Social Bias	Desirability	Overly Direct/Emotional/Difficult	

Discuss the activities you did in the program and your opinions regarding which were the best ones and why. Responses to the question about which activities were best and why revealed that most participants found competition to be a key element in producing positive attitude changes.

Competition. Many participants felt competition was effective at producing positive attitude changes for several reasons. Some participants discussed the ways that people have the desire to win when there is competition therefore increasing participation.

I think the best activities were those with competition between the two groups. Positive competitiveness makes people more active and collaborate with their teammates.

In the activities where there was athletic competition, I felt that I enjoyed the activity more, and worked harder with the members of the group, thus creating a closeness between us.

The comments above reflect a more Eurocentric view of sport and physical activity, which makes sense because the participants are living in a ‘Western’ culture (Israel), which is linked to certain literary, scientific, political, artistic, and philosophical ideals that dominate popular societal thought (Hills, & Atkins, 2013). Eurocentrism connects to competition as it is a linear ideology that believes: the highest value of life lies in the object or in the acquisition of the object; one gains knowledge through counting and measuring; and the survival of the fittest holds the utmost importance. The Eurocentric worldview is a linear one in which competition, independence, separateness, and individual rights are the key values to which all should strive to achieve (Moses, 1991).

Respondents explained how competition builds trust and confidence among group members to work towards a common goal and thus helped develop closeness among participants. Furthermore, they reflected that physical activity produces adrenaline which improves peoples' moods therefore helping to create a better atmosphere for bettering relationships, which corroborates previously cited research discussing the connection between physical activity and improved moods (Annesi, Porter, Hill, & Goldfine, 2017; Hansen, Stevens, & Coast 2001), as shown in the comments below:

One of the activities that I remember well as a successful activity was the game "21," I remember that everyone was very enthusiastic about the game, enjoyed it, ran and went wild, and that created great closeness among the students. In my opinion, this activity was good for several reasons. Firstly, the division into groups created competition and a common goal among the members of the various groups, and therefore brought them together. In addition, the competition created adrenaline and interest and therefore motivated the students to continue playing. In addition, physical activity and running was enjoyable and also formed bonds among the members.

Non-Competitive Activities. On the contrary, several participants advocated for non-competitive activities and wrote that enjoyment and laughter should be of main concern, because sports can sometimes intimidate bystanders if they have not had prior experience with it. It was mentioned that non-competitive games are more accessible to all because everyone can engage in these types of activities, because they do not require advanced skill levels. As discussed in chapter one, Bar Gil (2012) discusses how his dance program during recess was successful at reducing violence in the school and improving the social climate at the school, because it was inclusive to all students and promoted feelings of unity. He elaborates that there were no winners and losers, and the program made it so everyone was able to succeed.

Dance. Along these lines, a multitude of respondents indicated that dancing was the most successful activity because, contrary to competition, it brought people together in a non-competitive way. They wrote about how the dances were simple and easy to follow which allowed participants to feel comfortable, and that conversation was not needed in the dance activities which improved the atmosphere. Participants highlighted the power of circle dancing, that it brought people together in an equalizing way and created a closeness among participants because they had to cooperate together in order for the dance to be a successful one.

The dance, was an impressive activity. I think dancing to music, brings people together face to face, and helps them feel closer.

Dancing in Circles - Arabic Song and line Dance. In my opinion, this was the best activity of all the activities. It had the highest number of participants. In my opinion, activities with music invites and attracts people. The dance was simple and easy to perform.

The best activity I think was the dance activity from the first activity session. There is something about dance that just does everything, you do not have to talk, contrary to the popular belief that activities need to have some kind of conversation between the participants in order to connect them. I argue that in dance you do not need to speak and this creates a better atmosphere and prevents the unpleasantness of language misunderstanding.

Contrary to activities involving competition, dance can be understood through an Afrocentric worldview. This view serves to disrupt the common Academic practice of situating Europe at the center of scholarly analysis, and instead to highlight Africa and peoples of African descent (Sweet, 2006).

The following are characteristics related to Afrocentrism that can be related to dance and help decenter power structures that surrounds dance in in regards to physical

activity. Afrocentrism is a circular perspective in which all events tie together with one another; the highest value of life lies in the interpersonal relationships between men and women; one gains knowledge through symbolic imagery and rhythm; one should live in harmony with nature; there is a oneness between humans and nature; the survival of the group holds the utmost importance; one's self is complementary to others; change occurs in a natural, evolutionary cycle; cooperation, collective responsibility, and interdependence are the key values to which all should strive to achieve; all men and women are considered equal, share a common bond, and a part of the group (Moses, 1991).

As such, Arabic dance, as mentioned in the participant's comment above helps decenter power dynamics because in a way it exposed aspects that had remained previously hidden which allows for a shift away from what has been the traditional focus. In this case, Israeli culture and knowledge. These connections help us to further understand why so many respondents found dance to be one of the most unifying activities in the program under study.

Dialogue. Even though the absence of dialogue during activity sessions has been positively discussed, some participants wrote that it was an important element for sports for peace type programs, such as the program under study. Some noted that having dialogue helps participants learn new things about one another and in turn removes barriers, which is a central component of Anxiety and Uncertainty Management Theory (AUM), that when people have uncertainty they experience cognitive discomfort and will try a

variety of ways to reduce this. The most common way for individuals to reduce their uncertainty is to gather information about their new acquaintances, which is called Information Seeking in AUM. This takes place when individuals want to understand the other, and can happen while information is learned through passive observation or engaging in dialogue with each other (Berger & Calabrese, 1975). Participants commented:

I personally wanted to hear things I did not know about people and to understand them on a deeper level.

The best activity for me was when we played a game in which we had to share things about our personal lives - we got to know interesting details about our classmates and we built relationships with new people. I think the activities are best when they are light, not too physical, enjoyable, and bring down barriers.

Table 5: Summary of Themes from Reflection Question #5

Higher priority		Lower priority	
Competition	Dancing	Dialogue	Non-competitive
Cooperation/Common Goal	Unifying/Enjoyment	Break Barriers/Learn	Connections/Inclusive

How could you adapt the activities to make them more effective in producing positive attitude change. Few participants gave recommendations for ways to adapt the activities for the purpose of increasing positive attitude change among participants, but the most common themes were 1) to reduce or eliminate physical contact and 2) to make activities more sport oriented and use less ‘ice breaker’ type games.

Less/No Physical Contact. Participants recommended adapting activities because there were some religious students and could not use physical touch with the opposite sex, and therefore were not able to participate in some of the games. Others commented that regardless of religious practice, many participants felt uncomfortable with physical contact with unfamiliar students, again relating to AUM. That is, individuals' uncertainty increases when they know interaction will occur again in the future, thus influencing growth as motivation for information exchange (Berger, 1979). Respondents' comments support this theory as they assert that initially physical contact is uncomfortable, as this performs a closeness that participants were not ready for. As participants anticipate future interactions and uncertainty decreases, respondents allow for physical contact to be introduced.

In my opinion, the first activities should include dialogue to help develop an understanding of the other side and if there is communication and connection then we can hold hands in the next stage.

Relating to uncertainty, the comment below regarding the engagement in close interactions with other participants furthers the notion of feeling uncomfortable with the unknown. It demonstrates the importance of working to reduce uncertainty among participants at the start of a sports for peace type program.

I think holding the activities in a less public area would help students feel more comfortable.

More Sport Oriented. Implementing more sports oriented activities was a common theme throughout the reflection questions. Participants positively discussed the ways in which dialogue was not required during sport participation, which they felt helped to bring

people together in an enjoyable manner which aided to the creation of increased positive attitude changes.

Direct the activities to more sporty and enjoyable things that will attract the students, and less to the activities of conversation and acquaintance.

We must continue to adhere to activities that deal with sports and competition because they are the ones that lead to the creation of a positive attitude.

As mentioned previously, many of the respondents were physical education teachers or learning to be teachers of this discipline. Research indicates that a ‘love of sport’ draws people to the field of physical education. Ferry & McCaughtry (2013) found that physical education teachers possess “deeply embodied biographically based emotional connections” with sports (p. 375). This notion can help make sense of respondents’ endorsement of sport and the ways it can be used to promote common values, help maintain social order, increase positive outcomes for individuals.

Respondents discussed how facilitating activities more than once a week could help enhance the program’s effectiveness, as more frequent contact would help participants develop deeper connections with one another. As has been discussed, AUM assumes that as people further their communication practices with others, their levels of uncertainty decreases (Brashers, 2001). Even though people are not always motivated to decrease their uncertainties through interactions, a respondent commented:

I think the activities would be even more successful if they took place at least twice a week.

Indicating that perhaps more frequent encounters would help sustain and foster closer relationships among participants, connecting to intergroup contact theory (Allport, 1954).

However, although contact may lessen prejudice towards individuals, it may not have the power to eliminate the prejudice felt towards an entire group. It is not possible to facilitate structured positive interactions among all members of conflicting groups is unachievable, furthering the importance of implementing more joint meetings that take place regularly.

Table 6: Summary of Themes from Reflection Question #6

Higher priority	Lower priority
Less/no physical contact	More sport oriented
Uncertainty/Boundaries	Competition/Less Dialogue

What were your observations during the program as well as conversations with other participants? This reflection question further developed two themes that have been discussed above. Nine participants wrote about the ways in which through observations and conversations they recognized that participants experienced pleasure from the program's activities. Other respondents' comments highlighted uncertainty as a central theme in participants' experiences in the program.

Pleasure. Respondents commented that students could be seen having fun with one another as they performed acts of unity with other participants. Arabic-speaking and Jewish students interacted together through movement under the realms of a coexistence program demonstrated the ways that socio-political forces could interrupt socio-political processes, which help give us a performative understanding of communication (Braidotti, 2017). The comment below illustrates how the respondent expected participants to resist

interactions yet was surprised by the ways movement brought the students together in cooperative ways.

In some of our activities, I deliberately watched from the side to see a weak body language, to see the interaction of the Jewish and Arab students from the side to see if there was any relationship or not forming. It must be noted that the activities were amazing. A lot of people joined and talked and worked together, which I'm not sure would have happened without the program.

Furthermore, a performative outlook can be understood through some of the respondents' comments as they highlight the centrality of movement, which is influenced by cultural traditions, personal temperament, environment, political affiliations, and social & spiritual associations.

The observations during the program helped me to change my view of the Arabs. In other words, I understood that the Arabs also wanted to live in peace, who have also suffered from endless wars. It taught me that the sports and other joint activities can be used to make peace between everyone. Most of these activities were fun and enjoyable, that the sole purpose of the activities was to continue the projects and eventually bring about cooperation and peace.

Butler (2011) states that performativity has to do with repetition and that social reality is confirmed nonverbally through the body. Although Butler speaks mostly in regards to gender, connections from her theory can be used in this research to help understand the formation of relationships that challenge political tensions. Butler writes that actions are performative, which is to say that interactions are only as 'real' as their performance. Thus, respondents' pleasure observed by others during activity sessions, are true if the performer repeats these 'performances' thus believing it themselves. This emphasizes the ways that the body itself produces social reality.

Uncertainty. Respondents also observed uncertainty among program participants. They wrote that students seemed to be slightly uncomfortable about participating in activities in the beginning of the program, but as time progressed they progressively became more comfortable with moving together. During activity sessions, there were more Jewish than Arabic-speaking students, and reflections indicated that this could have contributed to the uneasiness observed among Arabic speaking participants.

Since there were few Arab participants in the activities, they apparently felt uncomfortable about such a large Jewish, so it is better to have an equal number between the two sectors.

According to AUM (Brashers, 2001), individuals are not always motivated to decrease their uncertainties. In fact, there are situations in which people prefer to keep their current uncertainty levels the same than to decrease them. For example, sometimes people prefer to preserve their uncertainty regarding serious health issues or regarding unpleasant information about others. This notion can be furthered by inferring that interactions and communication do not always act as uncertainty reducing agents. However, the comments above reveal that respondents observed an openness among participants to decrease their uncertainties. Since participants expressed a desire to seek information about the other, pleasure and unity could be observed.

In my opinion there was high cooperation among students in the activities. At first it was strange, but as I wrote above I think if we remain stuck on old opinions then we will not go anywhere. But then when everyone started getting to know each other and relying on each other, the atmosphere changed to warmer and more efficient one.

The observations during the program helped me to change my view of the Arabs. In other words, I understood that the Arabs also wanted to live in peace, who have also suffered from endless wars.

Table 7: Summary of Themes from Reflection Question #7

Higher priority	Lower priority
Pleasure	Uncertainty
Unifying/Togetherness	Information Seeking/Uncomfortable

Discuss the peak event and its strengths and weaknesses and how you would improve it. Responses to this question presented three main themes, which have already been revealed in prior sections. Through respondents' discussions, the concept of pleasure was discussed the most.

Pleasure. Reflections indicated the ways in which the peak event was a performance of unity as students performed acts of enjoyment such as laughter and smiling. Dance was led as the main activity during the peak events at Wingate and SMKB, and respondents felt that using dance was an effective way to unite participants and help create a peaceful and joyous atmosphere.

At the end of the program, a peak event was held, in which there were Arab and Jewish students. It was amazing to see the number of students who took part in the activities and everyone laughed and danced and there really did not seem to be any difference between us.

Arabs and Jews came together to dance and did not think about anything and danced. I think the dance was a huge advantage to the event because there was no need to talk at all.

The special power of dance to facilitate improved relations among diverse groups is cited in the comments above. Traditionally, most researched sports for peace type programs looked at the ways sports such as soccer, cricket, and basketball could be used to make positive changes among societies (Schinke, McGannon, Watson & Busanich 2013; Rookwood, 2013; Galily, Leitner and Shimon, 2013; Litvak-Hirsch, Galily and Leitner, 2015). Dance and sport foster different experiences for the mover, and the experience of dance is not necessarily a more valuable one, but it did appear to create significant positive feelings among respondents.

The dance leader who facilitated the peak event incorporated many circle dances. Walter & Sat (2013) recommend this type of dance because of the power it has to unify a group of people. They say that in order for a circle dance to succeed in a fluid manner, movers must learn to adapt to others' movements. As such, circle dancing can be conceptualized as a form of movement that represents collectivism, which Counts (1889-197) urges educational leaders to promote instead of an individualistic culture so prominent in Western societies. When dancers move in a unifying shape, they are creating an equalizing atmosphere since there is no front or back. Movers can feel a part of a unified group while they perform matching body movements together in a circulatory fashion, thus creating a sense of togetherness. As written previously, interactions are only as 'real' as their performance (Butler, 2001), and respondents' reflections indicated that they believed in these interactions during dance, that they thought students' attitudes and feelings were being represented fairly by their actions.

Again, the idea of dialogue was brought to attention in the comments above, as one respondent remarked that dance does not obligate movers to communicate through language. Participants' bodies were used to perform unity through circle dancing. As mentioned previously, other respondents did discuss that dialogue was key in the reduction of uncertainties, thus suggesting that uncertainty cannot always be lessened solely through movement. The notion of togetherness was acknowledged through respondents' comments, as they discussed the sheer power of seeing so many Arabic-speaking and Jewish students moving together in the same space.

The peak event at Ben Gurion University (BGU) was implemented in a different way, due to a lack of departmental and student support. Therefore, it was smaller and included several small cooperative games instead of dance. Respondents from BGU had less positive reactions regarding the peak event as shown in the comments below:

If we had known of the head of the Arab students before we would have been able to work together to attract a bigger and more diverse group, but these are all things that happened from trial and error of the first time.

It was worth sending an Arab representative to present the project and help bring more Arab students to the event.

BGU respondents remarked on the ways that Arabic-speaking students seemed to feel a lack of belonging at the peak event. Since the goal of the program which was to positively improve attitudes among Jewish and Arabic-speaking students, more attention to the experience of Arabic-speakers was needed. Respondents felt that if more Arabic-speakers were in attendance, it would help them feel a heightened sense of belonging thus creating an improved atmosphere.

Table 8: Summary of Themes from Reflection Question #8

Higher priority	Lower priority
Pleasure	Uncertainty
Cooperation/Togetherness	Uncomfortable/Sense of Belonging

What other suggestions do you have for improving the program in the future.

The final reflection question furthers the importance of helping to improve Arabic speaking participants' experiences in the program. Suggestions included making more of an intentional effort to recruit Arabic-speaking participants by offering incentives, using Arabic on posters and fliers, and using Arabic music. The participants felt a presence of the Arabic language was lacking in the program, not only in written text but also in terms of speech.

More of an intentional effort at recruiting Arab students and perhaps giving them leadership roles so that they feel that they have a more substantial part in the project.

I think by making fliers in Arabic and using more Arabic music would strengthen ties with Arab students and help increase their sense of belonging.

Togetherness. The idea of 'togetherness' is brought to attention through these comments. Many respondents discussed in previous sections how a sharing a space and performing movements together unified the group and promoted togetherness. The comments above present ways in which togetherness failed to be shared by all. Himberg et al. (2018) discusses how people feel joy when moving with others. Moving together involves individual awareness and the act of listening to the self and others. Togetherness

is often conceptualized as a by-product that arises from participation in activities, but it can be thought of as more than just the similarity or synchronicity of the movements taking place. Togetherness can be made sense of further and also be related to the emotions that emerge through interactions one has with others through movement.

The experience of togetherness is more than performing the same movements such as walking to work in New York surrounded by thousands of pedestrians performing the same movement. According to Himberg et al. (2018) togetherness is an experience that arises from kinaesthesia (the ability to feel movements of the limbs and body) and movement detection (sensing others carrying out movements). Thus, togetherness is the awareness of the individual's and the other's experiences with movements.

As such, respondents' comments reveal the ways in which togetherness was felt more by Jewish participants. Respondents noticed that the Arabic-speaking participants present engaged in the same movements in the same shared space, but did perform togetherness in the same way. This complicates the experiences of togetherness, as the word implies that it is felt by all, but during activities some it be felt by some and not by others. Physical activity and sport are commonly misunderstood as equal playing fields that leaves differences at the door and gives equal opportunities to all people. However, respondents disrupt this notion by discussing the ways that Arabic-speaking students did not share equally positive experiences, and Hylton (2015) corroborates this by saying "individuals and institutions in sport and PE are therefore neither neutral nor unbiased, whether conscious of this fact or otherwise," (p. 512).

Table 9: Summary of Themes from Reflection Question #9

Togetherness
Arabic/Equal Representation/Arabic speakers' experiences

Summary. Two main themes were revealed from analyzing and discussing respondents' reflections. 1) Space and Togetherness and 2) Dance as a joyous activity for creating positive feelings.

Space and Togetherness. The notion of 'togetherness' can connect to traditional theories of performativity and Uncertainty Management by insisting that both language and performative acts are important for individuals to feel togetherness and thus reduce uncertainty. Participants' reflections expressed appreciation towards activities and movement that did not require verbal communication by writing about the ways students appeared to be united with one another while they were dancing in circles or working together to win a competition. On the other hand, participants also discussed how engaging in dialogue was important in breaking down barriers among students who grew up with little to no contact with one another. Some students discussed the significance of conversation as a way to learn new things about unfamiliar individuals, while others wrote about the power of removing dialogue so that unpleasant conversation was eliminated and a pleasant atmosphere was preserved. Also that respondents' suggested that togetherness was felt more by Jewish participants, and that Arabic-speaking participants engaged in the same movements and in the same shared space, but did perform togetherness to the same extent as did Jewish participants. However, they mentioned the sheer power of seeing so

many Arabic-speaking and Jewish students moving together in the same space, thus creating a feeling of togetherness, even if it was not felt equally by all participants.

Dance as a joyous activity for creating positive feelings. Furthermore, many participants highlighted the pleasure they felt and saw others experience through participating in the program and specifically the dance activities. While participants danced, their shared movements involved awareness of the self and others and positive emotions emerged through the interactions they had with one another through joyous and collective movements. Walter & Sat (2013) suggest that dance has the power it to help create unity among groups of people. Movers must learn to adapt to others' movements, thus creating togetherness and joy. When dancers move in a unifying shape they can feel a part of a unified group while performing matching body movements together in a circulatory fashion. Respondents indicated that they believed in their interactions during dance, that they thought students' attitudes and feelings were being represented fairly by their actions, thus corroborating Butler (2001) that interactions are only as 'real' as their performances.

Respondents remarked that dance does not obligate movers to communicate through language, while others did discuss that dialogue played a central role in the reduction of uncertainties, thus suggesting that uncertainty cannot always be lessened solely through movement. According to AUM, when people have uncertainty they experience cognitive discomfort and will try a variety of ways to reduce it, most commonly by gathering information about their new acquaintances. Individuals seek information through passive observation or dialogue (Berger & Calabrese, 1975). Therefore, including

some dialogue in programs can help participants reduce their uncertainties thus helping to improve positive attitudes.

Throughout my observations I noticed the joy and excitement from students while they played, danced, and cooperated together. I wondered at first if these performative acts were indicative of their attitudes and opinions, or if they were in a way “faking” enjoyment because they thought that was what was expected of them, or if they were enjoying the activities but had negative attitudes towards each other. I learned from reading the reflections that most of the participants had neutral if not positive feelings towards the different sectors which aligned with their joyous actions. There were a few participants that did write about having pessimistic attitudes towards Arabs/Jews, and unfortunately I was only able to acquire 40 reflections out of over 200 participants so it does not reflect all attitudes.

In addition to the reflections from the program participants, another source of qualitative data was the observations by the principal investigator, which are presented in the next section. Following the weekly observations of each activity session is a summary of major themes from these observations.

Qualitative Analysis Part 2: Observations

The observations for each campus (Seminar HaKibbutzim, The Academic College at Wingate, and Ben Gurion University) are presented separately. Observations from each activity at each campus are presented, followed by a summary of themes common to these observations.

Seminar HaKibbutzim. Seminar HaKibbutzim is Israel's largest academic college where students learn to become school and pre-school teachers, and is located in Tel Aviv. Graduate students signed up for this course to complete program requirements. The class consisted of 13 female students, and one male student who appear to range in age from about 27 to 50. Students seem to be familiar with each other and are enthusiastic about each other and the course. There is one Arabic speaking (Druse) student in the class and she participates enthusiastically with the rest of the students. The classroom was set up so that they sit in a circle. Most of the students are also teachers, some are physical education teachers and others specialize in teaching specific sports or skills such as surfing. The professor explained that each student must lead activities for the English classes on Wednesdays (when the class meets) and that they should be led in English to support the theory of equal status, meaning that if activities were led in either Hebrew or Arabic it would give more power to students with that native language. English is a "neutral" language in Israel that does not isolate a particular group.

For the Wednesday activities (11:30 a.m. to 12:15 p.m.) there were 40-70 undergraduate Physical Education students participating as well as students from all over campus. The activities were being planned in cooperation with the Organization of Students at SMKB and were promoted extensively by the class, which met on Wednesdays from 10:15 to 11:45. The Tuesday activities were led for students in English classes and Physical Education classes for about 70 students. Students taught in English on Tuesdays because it was for English students. On Wednesdays the activities

were mainly for physical education students so the activities were taught in a combination of Hebrew and English.

The students were concerned about the how the questionnaires would help because they don't know if the people taking the pretest were taking the posttest because it was anonymous. One student suggested putting a question on the posttest asking "did you participate in the activities, how many?" and another one asking "did you take the pretest?" The class discussed that it is possible to compare results of posttest between students who did participate and students who didn't, because it is possible to compare the pretest to the post test and students who did participate to those who did not participate. It is not perfect research because it was not controlled in a lab because it is field research, but it is still a valuable source of information in evaluating the effects of recreational activities on the attitudes of Arabs and Jews toward each other.

Activities 11/20/18. This was the first activity session at SMKB and the first from all the campuses. The Arabic circle dance was taught to several English classes in the main square for activities in the middle of campus. There is a stage and large open area with benches and stairs around the perimeter for students to sit and socialize. The activity session started with an introduction from the professor about the aim and purpose of the project and that it's funded by the U.S. Embassy to bring students together while also giving them a space to practice their English. There were around 70 students in attendance, about 20% of them were Arabic speakers which I observed by listening to accents and noticing attire. Students were performing joyous behavior by laughing and

smiling with one another. It was evident from observing these activities and from spending time on campus that SMKB fosters an inclusive and positive atmosphere, one that encourages and allows for student interaction.

The dance had successful and unsuccessful elements. The student leaders were prepared and energetic and so were the student participants. The dance activity was a circle/partner dance which unites and brings people together requiring them to interact with one another. The dance used fun and simple movements set to an Arabic song. Unfortunately, the sound system didn't work well and the microphones made it difficult for the students to hear the instructions, so they were confused on the steps. The music was not playing well either and the students couldn't hear it. I think because of these obstacles some of the students left the circle one by one and went to sit on the steps with their classmates. This is common human behavior, that when one or two people decide to do something different more people follow, so it is important as the activity leader to notice the first student to leave and make sure they rejoin the group. However, the students still enjoyed themselves.

Activities 11/27/18. This was the second activity session and it took place in the same location. This one went much better than the first one. Firstly, there was a backup speaker and amplifier in case the sound system did not work again. Secondly, they used short and fun activities that involved minimal instructions and talking. The first activity was "People to People." Students were instructed to stand in a circle and link arms with a partner. The leader calls out interactions for the students to do such as, "hand to

shoulder” or “nose to elbow,” then when the leader calls out “people to people” students must run into the center of the circle and find a new partner, the person without a partner becomes the new leader. Next, the participants were split into two groups and the group to make the assigned shape (such as sunglasses) or line up according to a specific requirement (line up according height) the fastest won the round. There was a small level of competition for each activity which motivated the students and kept them engaged. These times students did not leave the activity like they did the previous week. It is important to include some level of competition in the activity sessions to keep the participants interested.

Activities 12/4/18. This activity session was successful for many reasons. One of the main reasons for why it went so well is because the student leaders were experienced physical education teachers with vibrant and enthusiastic personalities. They greeted the participants and were continually cheering, giving instructions, and going over the game rules into the microphone. When new students came to the program, they were able to join the game without needing personal instructions or needing the game to start over. The student leaders led a version of modified dodgeball. If the participants got hit by the ball they were not eliminated but instead joined the other team. The participants played multiple games and at the end played another version of the game where each team needed to knock down all the cones on the opposing side. The student leaders used the food at the end of the activity session as a motivator to continue playing. For example, they would say things like “three more games and then we get to eat yummy

pizza as a reward. Come on play with all of your energy!” This helped give the participants a timeline and gave them a little bit of pressure to continue playing.

The participants were smiling and appeared to be using a great deal of energy. Many of them were physical education students, which helps explain their competitive and enthusiastic performances with game and sport. Girls and boys played equally, besides a few exceptions. One student, who is the captain of the school’s handball team did dominate the games by throwing the ball a little bit too hard. At the end of the activity one participant asked if there would be more games similar to this one each week. I responded that yes each week will be a different activity and to keep coming, and that next week will be the peak event with lots of food and presents. He said he didn’t care about the food or presents but just wanted to continue playing games.

Activities 12/5/18. This activity session differed from the day before because instead of having one competitive game, the student leaders led several small cooperative games. They started with a name game. Participants were instructed to stand in a circle and say their names one by one. The next step was to say pass the ball to a person across the circle and say your name, in each round the ball had to be passed in the same order. For the next step, students had to pass the ball in the same order and then run and to the spot of the person that they passed the ball to. This took several rounds to get right and the participants were highly motivated to get it right. Once they achieved the task the student leaders added several more balls to raise the difficulty of the activity.

Next the student leaders led an activity with a jump rope and presented different challenges to the participants. First the participants we asked to run through the swinging jump rope one by one, then with a partner, then in a group of three, then in a group of four, and then the entire group at the same time. This activity instantly united the participants because they had to work together to be able to complete the challenge. Before the participants engaged in the activities, they were more serious and slightly uncomfortable, but once they started playing they instantly loosened up which I could tell by their smiles and body language. I've noticed that when groups of people don't have an activity they tend to retract from the situation so as to avoid feeling uncomfortable.

Activities 12/11/18. The student leaders led the same activities as the previous session because it was with a different group of students. They started the circle name game activity with the participants who arrived early and added people as more and more began to arrive. They had to start over each time a new person joined the circle, but it actually didn't make that much of a difference because the participants were struggling with succeeding-either they would forget to say their name or they forgot to throw the ball to the same person. As more participants arrived, the other student leader started a second circle and did the same activity. The participants appeared to look more comfortable playing these small activities compared to when the activity sessions first started. When they arrived to the program they asked with excitement about what games were being led today.

The student leaders did the same progression with the game as they had previously led (first throwing one ball in the same order, then multiple balls, then throwing one ball and running to a different sport, then running with multiple balls), and again it was challenging enough for the students that they had to put in effort to succeed in the tasks but it was easy enough that they knew they would be successful. Circle activities seem to work well because it makes it harder for participants to leave, because if somebody leaves they leave a noticeable hole in the circle. In other words, it holds people accountable because they can't get lost in the crowd, everyone sees each other. It is beneficial to start each activity session with a simple circle game, as this unites the group and serves as a way to connect everyone.

Next the student leaders led the jump rope activity as they did the previous session. In many of the other activity sessions the student leaders lose the participants during transitions because they are figuring out what to do and how to organize everyone. However, the student leaders transitioned quickly and did not leave any dead time for the participants to question whether or not they wanted to keep participating. While one student leader told everyone to stand in one straight line, the other student retrieved the jump ropes and they immediately began swinging. The students laughed and smiled as they ran through the rope. Each time a group ran through successfully they gave each other a quick glance indicating a feeling of triumph. Even though it was just a small challenge, they still accomplished it together uniting them even if just for a brief instant.

This activity session illustrates the power of overcoming challenges together. The more students can succeed in problem solving together, even if it entails accomplishing simple and easy tasks, the more they will feel united. The key is to present many challenges to groups that they can and will achieve, but that will also take some effort so that participants feel unified. The student leaders and participants left the activity looking joyful and excited.

Peak Event 12/12/18. This was the largest event planned for the semester. The goal was to bring as many people together as possible so as to create new interactions among them with new people. A master dance leader was hired to facilitate the event who specializes in leading large groups of people in dance for the purpose of increasing positive interaction and creating new bonds.

While participants began arriving the leader put on the “Macarena” which everyone knows, so that when they arrived there was something they could do instantly, in other words it served as the instant activity. This contributed a great deal to the event because it relieved the time period where people stand around uncomfortable wondering if they actually want to participate or not. In this case they did not have a choice-they arrived and immediately began moving without a chance to think about it. The dance leader put a version of the “Macarena” in Arabic as well. A couple of the professors from the university and diplomats from the U.S. Embassy said a few words about the program. I was worried that they would speak for too long and lose the interest and excitement of the participants which the dance leader had created. The speakers seemed

to understand this as they spoke very briefly and were eager to return to dancing. Even though there were nearly 200 participants, about 80% Jewish and 20% Arab, it seemed that the dance leader got every single person to dance and smile. He did it in a way that people didn't even have time to notice they were dancing, they just were. The moves were simple and fun, and he changed the music quickly enough so that the participants did not get bored. He led line dances, circle dances, and partner dances, getting participants to interact with one another. He used a variety of Hebrew and Arabic music, most of the songs sending messages of peace and happiness, which he reinforced by getting the participants to recall words from the songs.

This event created a pocket of peace. By engaging individuals in recreational programs it gives them a chance to have positive interactions with each other. Even though dialogue is worthwhile and important, it is in my opinion to first engage people in fun cooperative activities that first creates positive feelings. Perhaps the next step after this program, is for the following semester to create spaces for the participants to have constructive conversations with one another. I think that starting off with dialogue among people in conflict is not always the best option, because they will be less likely to listen to each other. However, if they have spent a semester having fun together it is in my belief that they will feel more connected to each other and therefore have better communication and understanding of one another.

Not only did this event leave the participants with renewed energy and bonds with those dancing with next to them, it was also a good learning experience for the student leaders. They learned from the dance leader different ways to integrate people together

such as, no transition time, keeping each activity short, making each activity slightly different from the previous one, getting help from participants in leading activities, speaking at the most for 10 seconds at a time, and maintaining a high level of energy and enthusiasm the entire time.

Activities 12/19/18. The activities planned for this activity session were well thought out and worthwhile, but unfortunately the classes that were supposed to attend the activity session were let out early and therefore did not attend the program. The student leaders still managed to recruit Arab and Jewish students sitting around on their break. In the first activity the participants worked with a partner and were given two ropes that connected them to each other. This activity cultivated personal one on one connections between partners, it forced to strangers to stand close and work together to complete the task, because partners performed emotions and actions together.

The student leaders then instructed everyone to stand in a circle around a parachute which had two small color coded holes in it. Two small balls of different were placed on the parachute and the objective was for the participants to roll the ball into the corresponding holes. Some of the participants took leadership roles instructing others how and when to move the parachute and others took more of a backseat listening to instructions, but regardless of their leadership level all the participants still had to work together to succeed in the activity. For the final activity all of the participants were told to stand on a large tarp and as a group were supposed to flip it over to its other side without putting their feet on the ground. The participants succeeded in this challenge but were taught by the student leaders how to do it even faster. Even though it was a smaller

group than expected, the activities created meaningful bonding experiences for the participants, especially the first rope activity. What is missing from the activity sessions is a more meaningful closure. The student leaders have been saying “thank you” and saying goodbye to the participants, but adding in something highlighting what was accomplished from the activity session or perhaps “give three people a high five” would give a little more impact to it.

Activities 12/26/18. There was only one activity selected for this activity session. The student leaders led the game “cone ball.” They divided the participants into two groups on each side of the court and with 5 cones and a hula hoop around it. Each team needed to knock down the opposing cones with the volleyballs provided. One of the students from the class suggested using foam balls instead but the student leaders wanted to use the volleyballs to make it more exciting. There was a great deal of excitement among the physical education students, but I think the activity could have been enhanced by using softer balls and more of them to increase participation. After the activities the participants appeared to interact more than previous weeks while eating the refreshments provided.

Activities 1/2/19. This was the last activity session at Seminar HaKibbutzim and the student leaders led dodgeball with the same modifications they used on December 4th. This activity had the smallest participation from all the activities, only 12 students attended. I think there was low participation because it is the end of the semester and a lot of students have checked out and are busy studying for final exams and working on final projects. The game still had success even with few players, but in retrospect a better

plan for the activity session would have been for the student leaders to bring the food to the participants' classroom to have an end of program discussion about how the participants felt about it.

The Academic College at the Wingate Institute. Students attend The Academic College at the Wingate Institute to receive academic and professional training for employment in the fields of movement, training, rehabilitation and sports, and for teaching Physical Education. Therefore, the results from this campus could differ from findings at other campuses because students at this institution already have a deep connection with physical activity and sport, and could have possibly experienced more positive contact with one another.

I met with Dr. Michael Arnon who was the principal investigator of the previous research conducted at Wingate and Haifa University showing that just merely being at the same place at the same time does not improve attitudes and relationships. For her research she used longer more in depth questionnaires to gain further insight. Perhaps for future research the questionnaires being used in this current study and the questionnaires from Dr. Arnon's study can be combined allowing the research to be compared to previous results but also to find out more information. One of her major findings from interviews and observations was that students do not really know why there is conflict. They know that the two sides do not get along, but they don't really know why. Dr. Arnon thinks it is important to discuss with students why there is conflict and to examine both the Arab and Israeli side and then discuss findings all together.

The class was comprised of 8 male students and 9 female students. There were 6 Arabic-speaking students among them (more than one third of the class) and all dressed in similar athletic attire. Throughout the course of the semester the students designed and led 6 activity sessions for several of the English classes which have many Arabic-speaking students. Some of the students seemed apprehensive if this would work but the professor explained that one of the purposes of the course and this project was to see if it could work. The program was a new idea and this semester was devoted to finding out the best way to implement and lead coexistence activity programs on college and university campuses in Israel. The class worked closely with Dr. Debbie Hellerstein, head of the English Department, and Tzahi, head of the Organization of Students. Together they decided that the peak event would take place on Sunday, December 30, from 16:30 to 17:30 because it is a good time for English students to attend the event (as well as other students). Students from the English department students, students from the course, and other students from the college also participated in a series of weekly activities on Wednesdays from approximately 1:15-2 p.m. Students from the course worked together to figure out:

1. Food for the big event on 30.12 (\$1000 budget)
2. Food for smaller activities (250 shekels for each)
3. The program for each date
4. Gifts for participants of the big event
5. How to get students to the big event and other activities
6. Publicity and what should be on the big “banner”

Soccer has been one of the most common sports used in these types of programs in the past because it is the most popular sport in this region so it brings people together. However, other sports may have the same effect. It is just about using an activity that all people enjoy and want to participate in. However, many individuals are left out of sports for peace programs because they do not play soccer or basketball. The individuals who are attracted to those programs are ones that love those sports, so even though these programs are effective at improving attitudes they are not reaching everyone. Some other ideas could be to start beginning soccer programs for very young Arab and Jewish children that they hopefully attend throughout their childhood and form lifelong friends. Some of the students in the class raised the argument that perhaps only Jewish attitudes can change because Jews have a higher status, and Arabs' attitudes cannot change because of their lower status in Israel.

The class worked together to decide on the date for the peak event. The school was not able to schedule the peak event when the class wanted to, which was during class time, so the professor made a compromise that students can just come to the peak event instead of coming to class that day. Most students agreed but a couple were resistant, and one student was adamant about not being able to attend it.

The same student raised the argument that the program needs to be more aggressive, to make it so that people have to come to it. She thought that students won't come and they won't stay friends with each other. She didn't think that the questionnaire and the activities would do anything. She thought that if people participate, it's nice, but nothing happens and they won't come back.

This was a somewhat valid and reasonable argument, but if we said that about everything (this isn't enough, it won't do anything) then nothing would happen. We would be afraid to try anything in the fear that it's not enough. Something as big as creating a peaceful atmosphere cannot be achieved through one program, but if the hope is that if we can all do something small then maybe we could create some change. It is better to take baby steps then to not take any steps at all, or take steps back. Also, if a participant has a good feeling from one game perhaps it will stay with them for a long time. If that feeling stays with them, then change was created. An example talked about in class were the Friendship Games. Furthermore, this was a POC study. It is a way to figure out what works and what doesn't.

Activities were tried out in class before being implemented in program and created nonverbal interactions among the students. Before the games the students looked tired and were not engaging with one another, but once they started playing they began to laugh and the energy among the class members instantly changed. I think almost everybody loves to play, even when as they get older and people don't stop playing because they get old, they get old because they stop playing.

In preparation for the activity sessions starting, groups in the class got together to discuss plans for what their activities would be. Some students wanted to break up the session so that each person led their own activity, and other groups wanted to lead the entire session together. Even though the class is made up of third and fourth year physical education students it seemed like they needed help with making lesson plans.

Activities 11/25/18. The activity session was introduced by the professor who said the goal of the program was to give students a chance to meet new people and hopefully make connections. One participant expressed her enthusiasm by thanking the activity leaders for providing this opportunity, she corroborated the program's goal by saying that the students don't get a chance to meet students from other programs, classes, or year in school. Other students expressed agreement.

Student leaders started the activity session with a name game. All of the participants were instructed to stand in a circle and each person had to perform a movement as they said their name, and everyone else had to mirror the movement and add it on to the previous one. The participants performed enthusiasm by laughing and smiling and cheering on one another. The activities started early because participants arrived before the official start of the event so they had to start early and include new participants as they kept arriving. This made it difficult for the student leaders as they had to repeat instructions. Next the student leaders led activities with parachutes. This was successful as it included everybody and united everyone together in a circle. Furthermore, students could join in without needing instruction beforehand. The leaders presented different tasks to do. For example, when a certain color was called the participants standing at the corresponding color had to run under the parachute to a new spot. Another activity they did was place a ball on the parachute and the participants had to work together to use the momentum from the parachute to bounce the ball into a hula hoop being held by another participant.

There were about 70 students at the activity session, most participated in the games but some stood on the sidelines observing and chatting with one another. These influenced participants who were participating to question whether or not to continue. When they saw other students deciding not to join in I think it made them feel self-conscious about being silly and admitting to having fun, also because they were being watched. For future activities involving a large group, I think it would be beneficial to have a simple and easy activity for the bystanders to do so that these issues are eliminated.

Activities 12/2/18. This activity session was less successful. The student leaders chose to lead ultimate Frisbee for the participants. This is an excellent game to bring people together for many reasons such as, teamwork, no physical contact, and a new game in Israel that most people don't already have prior experience with which means most people will be at the same level of skill. Also, ultimate Frisbee doesn't have referees so players have to sort out their own conflict while playing. These communication skills learned through by playing this sport can also be transferred to everyday life. However, there were too many instructions and the student leaders were not effective at organizing the students and speaking in a short and interesting manner so as to keep the participants' attention and interest. Furthermore, they did not know which team they were on so the student leaders had to bring everyone back into a circle and split them up again. The field was split in half so as to allow two games to take place but there were still around 20 people to each team meaning that most participants barely got to touch the Frisbee.

One student leader was assigned the role of a greeter, meaning she was in charge of welcoming the participants and inviting them to join the activities. This was effective as it helped ease the fear of new students who approached a large group whom were already engaged in a game. She was friendly and it contributed positively to the atmosphere of the activities.

Similar to a physical education lesson, the activity session should follow this basic format. Instant activity-a game that doesn't need any explaining that participants can join in as they arrive; A hook-a short greeting and introduction that sparks their attention and gets everyone excited; Practice-simple and easy games that serve as a warmup and allow participants to practice specific skills; Competitive game-an easy slightly competitive game that gets everyone involved; Closure-a brief 'goodbye' thanking the participants and inviting them to return the following week.

Activities 12/9/18. 36 Arab physical education teachers from East Jerusalem studying at Wingate attended the activity session. This was the first time that the majority was Arabic speaking and Muslim. The student leaders did not take into account that men and women do not touch one another so they quickly had to modify some of the activities and split them up into groups of only men and only women. 16 of the Arab PE teachers would not participate due to their strong anti-Israel feelings, as their facilitator explained, but the rest were enthusiastic even though the student leaders were not very prepared nor were they strong teachers. During a parachute activity an Arab male PE teacher from East Jerusalem started leading an activity. He was an amazing teacher and had everyone participating and laughing, and it also increased Arab participation-not only

because of his strong leadership skills but also because I think the other participants trusted him more. They had less uncertainty about who he was as a person so they felt more comfortable participating.

Despite the preparation the student leaders have had since the beginning of the semester and specific instructions at the beginning of class, they still did not follow through on everything they should have done. They were not that friendly nor did they greet people. It is a worthwhile conversation to have with them as to why they continue to not greet and welcome participants. Perhaps they don't believe in the goal of the program? Or perhaps they feel shy and embarrassed? It was a dilemma for me as to whether I should step in and take over (and risk embarrassing the student leaders) or to let them continue. I decided to let them continue because I remembered when I student taught I had a cooperating teacher who would take over or tell me to do things completely different during the lesson when she sensed it was failing. I felt that she never actually let me be the teacher. The students always saw her as the leader and did not respect my rules or instructions until she reinforced them.

Activities 12/16/18. The student leaders planned a sort of relay race for the participants. There were 6 courses set up and participants stood on both ends. One person from each side would hop and run over the course and when they came face to face with someone from the opposing side they played row sham bow and whomever won continued on and the person that lost had to go back to the end of their home side. The participants had fun but I think what was missing was an end goal. Perhaps if

the student leaders said whichever side gets the most people in 3 minutes wins the round and then start over.

Students were laughing and having fun. It's interesting because before the activities started and the students were waiting around many looked uncomfortable and shy, but once they had something to focus on they immediately looked more at ease. Their body language relaxed and smiles appeared on their faces naturally. The student leader also helped curate this atmosphere by giving instruction and motivational comments into the microphone. This reduces uncertainty, because once participants feel uncertain about what to do they tend to retract from the situation or close up.

One of the trickiest parts of the activity sessions were the transitions, the student leaders usually lose some participants, either because they are unsure of what to do, the instructions are too long and they drift away, or they just lose interest. The student leaders ended the relay race and led a game of modified touch football with a beanbag. Many of the students were involved because it seems like any time there is competition participants got really into it.

Activities 12/23/18. The three activities were simple and engaging and students could join in immediately upon arrival. The student leaders started the session with two easy dances that students already knew. The first dance was a simple Israeli circle folk dance. The student leaders put the song on and participants joined quickly. Choosing a circle dance to start with was wise because it started the activity session by first uniting the group. I was worried that choosing a Hebrew/Israeli song would exclude the Arabic-speaking participants, because dancing to an Israeli song forces your body to perform a

sort of support for the country, especially since the song selected about loving the state of Israel. I noticed that there were three Arabic-speaking participants who joined the dance, but I do think this dance was problematic because of the song's patriotic message. The student leaders did not think about this aspect of the dance, but selected it because it is taught in the dance course at Wingate and so they knew that most students would be familiar with this dance. Next the student leaders put on the song "Latinos," which is a popular line dance in Israel set to a Latin song. It had a similar amount of participants as the first dance. During both dances the participants were smiling and their bodies performed joy as they smiled and cheered with each other.

The student leaders transitioned quickly into the next activity which was tug of war. They divided the participants into two teams and facilitated the game. Throughout the activity sessions, I have noticed that each time a group is divided into teams they are forced to work together and for one to two minutes they are a united force. The students were surprisingly enthusiastic about playing this game traditionally meant for measuring strength. The team that won two out of three rounds won the activity, and the winning team expressed a great deal of happiness by cheering and high fiving one another. For the final activity the student leaders set up a dodgeball court on the grass and had each team go to an opposing side which was a smart way to avoid wasting time on creating new teams. Even though dodgeball is frowned upon in American physical education as it does not ensure maximum time for all students to practice skills, it is still an easy game to get participants involved in quickly. The student leaders led a modified version of the

game so that the players who were “out” stood on the sidelines and could still throw the ball and help their team.

Even though many of the activity sessions have not been the most perfectly designed and seamlessly led, they are still bringing new students together who have not interacted before, and it shows the power of play, that when people are playing they are occupied and I can see the decreased amount of nervousness and uncertainty in their bodies compared to when they are not involved in play.

Peak Event 12/30/18. Since the peak event was so successful at Seminar HaKibbutzim, the same dance leader was asked to lead the event at Wingate. It took place in a large gymnasium on the campus and it had nearly 200 students in attendance. As students entered the gymnasium some of them joined their friends quickly and others stood on the side and looked uncomfortable and uncertain about what to expect. The dance leader started the event by getting everyone to hold hands in one big circle. It was powerful to see a group of 200 people holding hands, an action most does not do regularly with strangers. He led the group around the room creating different shapes and structures. The participants looked like they were surprised at their ability to accomplish the tasks that were asked of them. Similar to the other activity sessions, once participants are occupied and engaged in an activity, their body language and energy usually appears to shift. It is my observation that once people are active their uncertainty decreases because they do not have time to think about it, therefore allowing them to interact with others in a more comfortable manner.

The dance leader led the same dances with the same format as he did at the first peak event at Seminar HaKibbutzim. About 90% of the participants at the event participated in the dance activities. The dance leader also teaches two dance classes for future physical education teachers at the college and many of his students were at the event. They stood in the front and danced with enthusiasm and pride and encouraged others to dance. The dance leader asked his students to encourage a bystander to participate.

The dance leader used Arabic and Hebrew music and some of them sent messages of peace. I noticed that when he played the first song that spoke about having peace in Israel one student in the back rolled his eyes and left the group. A couple of different thoughts went through my head. I wondered if he thought the program's intentions were shallow and ignorant, perhaps because nobody was talking about multifaceted tensions that exist in Israel. Perhaps his beliefs and ideas did not align with songs about peace and therefore did not want to perform movements that forced him to express something he didn't believe in.

I also thought about how Solorzano & Bernal (2001) have conceptualized resistance. That many times acts of refusal can be acts of resistance, or performances of resistance. The authors say that understanding students' motivations are essential and Mcgranahan (2016) agrees that refusal is generative and can lead to the next generation. She says when refusal is done publicly, it "forges a new kind of political space" (p. 322). In my opinion, it can be thought of as almost a political performance. Both Mcgranahan (2016) and Solorzano & Bernal (2001) push for refusal and resistance

to be seen as positive and constructive. With these ideas in mind, I asked the student if we could speak about why he decided not to participate in the activities but he declined, he told me he did not have time, which could also be seen as an act of resistance in itself.

Some participants entered the event with uncertainty on their faces and bodies and they stood in the back watching. I asked why they did not want to join in and I received answers like, “I don’t dance,” “I just want to watch,” and “I only came for a few minutes to see but will leave soon.” However, a few of the bystanders ran in to join the dancing when they heard a song they liked, or because the dance changed. The dance leader alternated between circle, line, and partner dances, and maybe some participants felt uncomfortable holding hands with others in a circle, maybe because of religious reasons or just because it wasn’t something they wanted to do.

I don’t think that this event alone will create a lasting positive effect on attitudes, but I do think that it created an atmosphere of joy on campus. Participants left the event feeling good, which I observed from their smiling faces and excited body language. I was hopeful that these positive feelings would carry on until the next day, and it shows how powerful dance can be as a vehicle for curating a cheerful atmosphere.

Activities 1/6/19. The last activity session included structured dialogue among the students. They were put into groups and asked to discuss specific questions with one another. They first talked about their family and where they were from, and then transitioned to discussing the questions from the questionnaire. Students started joking around about the question, maybe because they felt uncomfortable talking about such

personal opinions with one another. One Arabic-speaking student spoke about how he grew up on a Kibbutz with Jewish and Arab neighbors and is still in touch with many of his friends from there.

In two of the groups everyone was conversing equally, but in the other two groups it looked like the Jewish students were talking and the Arabic-speaking students were more quiet and not as engaged in the conversation. It could be due to a language barrier since the students were speaking Hebrew and perhaps the Arabic-speaking students didn't feel confident expressing their complex opinions in their second language. Furthermore, participants wrote in their reflections that since Arabic-speaking students were usually underrepresented in the activity sessions it was most likely difficult for them to express their opinions comfortably.

Ben Gurion University. The program development for Ben Gurion University had a slightly different process than at Wingate and Seminar HaKibbutzim. At this school the programs didn't receive as much support as they did at the other schools. In order to gain support, I met with the president of the student union and discussed possible dates and different contacts with whom to speak. Furthermore, the students in the same course at the other universities are physical education students, so it was assumed they have practice with leading physical activities. The students in the course at BGU are studying conflict resolution so it was interesting to see the differences in their teaching.

One student in the class argued that it is important to include dialogue in the activity sessions because without talking people don't develop an understanding of each other. However, this program was not created to fix the big problem, it was created to

make small steps towards cultivating more positive attitudes among college students so that when faced with crucial conversations in the future they will perhaps enter the dialogue with more open attitudes.

The students in the class were asked to recruit four people each to participate in the programs and to record their responses and reactions because it's good to understand people's attitudes of those who do not want to participate and of those who do want to. It was challenging to get students to attend the activity sessions because they have classes, but the focus was not on quantity but on the quality of interactions. Furthermore, the activity sessions were conceptualized as practice sessions to see how the activities and instruction styles can be changed, and how to better recruit participants.

There were several worries about the program. A student was worried about how he would accomplish all of the tasks and how he would be graded if he can't complete what is asked of him, but again this is a POC study and this is about trying things for the first time. It was acceptable if students were not completely successful the focus was more on the process and what can be learned from this first attempt. The students in the class were worried the activity sessions would have mainly Jewish participants because their friends are mostly Jewish. One student in the class thought that it would be better to get a small group of Arab students to work with the class and do activities with them. However, after discussing this idea, the class came to the conclusion that it would be nearly impossible to accomplish. It is difficult to persuade students to commit to yet another thing, unless they are getting university credit. Some students thought the money allocated to food and gifts was a waste of money and that it could be used for something

more important or meaningful. They did not specify what an example of what they considered to be a better usage of money.

Another student thought that the way the activities were organized are scattered and she introduced the idea of having a color war instead. Her idea was to divide the participants into four groups and you compete in different games. It would just be one time for two hours. Would it be possible to find a time that students could devote two hours? Maybe it's easier to plan only one event but is it better? Is easier always better?

Even though it is less expensive and easier logistically to bring together Arabs and Jews on college campuses compared to sports programs that bring together children from different cities, it could be more difficult to recruit students because they are on campus to go to school and finish their studies, and that is their focus. In the sports for peace programs the children go there knowing they will play, they are ready to be active together, that is their priority. This could be an obstacle in creating coexistence programs on college campuses.

During a conversation about the intention of the recreational program and peace, many students shared their differing perspectives. One religious student (wearing a yarmulke) didn't think the idealistic peace so many people dream about is possible. He thinks it's possible to have quiet, but the romantic idea of peace can't and doesn't really exist. He elaborated by explaining that he doesn't have a problem with specific individuals or families but that he thinks war and military are necessary to stay safe. Other students argued with this student, that peace is possible, and he responded that he does believe in peace, just not in the idealistic way we are taught to believe in. Listening

to the students' discussion I noticed that they agree on more than they disagree on, but they focus on their disagreements more.

The class at BGU is organized so that the students sit in a semi-circle which helps create an environment conducive for discussion and community building. As the students discussed this new activities program, I noticed their apprehension. I think the students were concerned about it because it is human nature to do things in order to achieve success, but the goal of the activities program wasn't necessarily to achieve great results. Instead it was about learning what works and what doesn't because this was the first time something like this has been done on Israeli college campuses. Maybe this activity program won't make the most significant difference but it's still worthwhile to try and learn and do it better next time.

Activities 11/26/18. It seemed like the activity program at BGU was not going to be successful due to lack of support from different organizations on campus. From the pilot study we learned that the program needed external support from other departments and/or organizations and so during the start of the semester, outreach was of utmost importance. Unfortunately, the student union and the Arab student organization declined to support the activity programs on the basis that it was too political because of the U.S. Embassy sponsorship and they didn't want to be involved in fear that they would be criticized for it. Since the grant was awarded to BGU only a department or organization associated with the University had access to the funds, and so for most of the semester the grant money from the U.S. Embassy could not be accessed.

Before the first activity session, the class was pessimistic about getting students to participate in the activities. A couple of students also did not understand why it should be led in English. They thought that it would be more successful in Hebrew but the professor explained that perhaps some Arabic-speaking students feel more competent with English because they are not raised speaking Hebrew and most go to school in Arabic. Three Bedouin women and one Israeli man arrived to the activities and one of the women said, "I'm glad it is being led in English because I am better at English than Hebrew." The student leaders prepared an excellent and elaborate activity. They simulated an escape room by presenting multiple tasks and once each team completed a task they got to move on to the next one. They divided the participants randomly into two teams, and for the first challenge they had to do a small relay race. They would run across to the designated sides where the student leaders had placed buckets of water. They had to fill up one cup of water and run back with it to fill up a big plastic bottle. Once they filled up their bottle to the top with water they got to move onto the next task. The next one was an obstacle course where one student was blindfolded and their partner had to guide them through it, then they were instructed to do a small charade game. Throughout the competition the students were highly motivated and cheered each other on. At the end of the activity the student leaders gathered everyone in a circle to discuss how they felt it went. This was the first time student leaders led a conversation to offer closure to the activities, students were shy to contribute to the conversation but it was beneficial in the sense that the leaders were able to share their observations and thank everyone. This would not work at the other campuses because the groups are much

larger, but they could do something similar like asking the participants to give a compliment to the person next to them and say “thank you for coming and playing games with me.”

Activities 12/3/18. The second activity session was less successful. The student leaders initially planned a modified version of American football, but then after practicing the game with the class they realized only a few people were into the game and wanted to run. Most people were uncomfortable with the football and worried about stepping in mud and ruining their shoes. The three Bedouin women came again and when the leaders saw their full length dresses and head coverings, the student leaders decided that American football would not be appropriate.

To start off everyone stood in a circle and said their name and an interesting fact while passing the football to the next person who would speak. The three Bedouin women stood next to each other which was also next to a Bedouin woman from the class. The Israeli students in the class passed the ball to one another and the professor intervened to pass the ball to the Bedouins. He asked if they had ever seen American football before. One girl answered, “Yes, we have television.” From my observations, I think she felt that the professor was being patronizing and maybe felt like the “token” Arab and who was on display which made her feel uncomfortable. It’s hard to know how to act when you want to help make people feel included. Do you put in extra effort to make them feel comfortable or do you act like they are already part of the group?

Next, the student leaders decided last minute to do a type of get to know you game. They told everyone to put their shoes in the middle of the circle and one person

would choose a pair of shoes and guess whom they belonged to. The owner would then have to tell the rest of the group about themselves. Unfortunately, this activity was redundant as it was too similar to the icebreaker they had already done previously. Again the three Bedouin women and the Bedouin student from the class stood next to each other. After the activity there were snacks for students to eat while they informally socialized with one another. Only one American girl spoke to the three Bedouin women. I imagine that it could be difficult for the secular Israeli men to feel comfortable talking to them because they are shy and most likely don't have much experience talking to traditional Muslim women.

Activities 12/10/18. Unfortunately, students did not sign up to attend the activity session on this day so the student leaders went around asking other students to participate. Many students said no, I think because they didn't know what they were being asked to do, but once they started the activities a few students stood closer watching and decided to join in. The student leaders prepared fantastic activities. They were simple enough that everyone could do effortlessly but fun enough to keep everyone engaged. The first activity was called "The King of Movement." Everyone stood in a circle and one participant was chosen to leave the circle, and while he was gone the group chose one participant to be the "king." The king was responsible for coming up with moves that everyone else had to copy, when the person who was out came back they had to figure out who was the king. There was a lot of laughing and smiling.

Next, the student leaders led a competitive game. The group was divided into two groups. In one group, each participant was assigned a letter and in the other group each

participant was assigned a number. The student leader placed an object in the middle of the two teams and they would call out a number and a letter and both of those students had to run and try to get the object first. Unfortunately, during the second round a girl twisted her ankle trying to get the object and the activities had to end so that she could be attended to. However, this united the group. Everyone came together to see if they could help her, even the students who had decided to leave the activities earlier on.

After the activities I met with the dean of students to try to get support for the program. The Dean also said that one of the problems that they have faced in trying to increase enrollment by Arab students is the issue of trust. He said that situation is improving. For example, a few years ago BGU received additional money for scholarships for Arab students. However, no one applied for the scholarships. He said the Arabs didn't trust the university, couldn't believe they were being offered money, as they see the university as part of the government and they don't trust the government. The Dean also talked about the beginning of the year party for students where there was a lot of alcohol. They had to create a separate party for the Muslim students where there was no alcohol. It's another example of separation. But, he said, could they deprive the majority of the students who wanted alcohol? So instead they did separate parties.

They have also created a special lounge for female Bedouin students at BGU because many of them have to come to BGU via a special bus from their villages, which brings them to campus early in the morning and takes them back late in the day, and many of them have long breaks between classes. So, now they have a place where they

can hang out and study. These are all great efforts made to help Arab/Bedouin students feel more at home but I think it further separates them from Jewish students and strengthens bonds among them but not with Jewish Israeli students.

Activities 12/17/18. There were not student leaders leading activities so the professor led a few games. The first game he tried was called human sculpture. In this activity he had the students get into groups of three. One person is the artist, the other is the clay, and the third person is the model. The model makes a pose and he can keep his eyes open, and the clay and the artist must keep their eyes closed. The artist must feel the model and put the person acting as the clay in the same position. The professor demonstrated with two of the students and it seemed that they were uncomfortable with touching. The professor noticed and decided to switch to another activity.

Next he introduced the group ball juggling activity that was led at SMKB. Since the students already knew each other the game did not last that long, but the objective of the activity session was to introduce the students to activities that they could possibly use in the future. The professor attempted to lead the activity elbow tag but a couple of the religious (both Jewish and Muslim) students felt uncomfortable participating because they cannot touch people of the opposite sex. This was a good learning experience for everyone, that when leading activities with Arab and Jewish students it's better to have games that don't involve physical contact so as not to make anyone feel uncomfortable. The students then played the 21 pass game that was played at Wingate. Before they played that activity, the students appeared to be uncomfortable and tired but once they started playing 21 pass they were energetic and enthusiastic and for 10 minutes

it seemed that they forgot they were “supposed” to be “serious” college students. A couple of students arrived to participate once the activities had ended, and they said they would come back the following week.

Activities 12/24/18. Two student participants joined the activities, one Jewish male student and one Bedouin woman. The professor started out with a game called “Assumptions.” The leader calls out an assumption such as, “who will be the first to make 2 million dollars” and then everyone was instructed to point the person they felt fit the assumption. The person who gets the most points calls out the next assumption. This activity was easy for everyone to participate in and helped people feel comfortable for the next activity.

The student leaders led a great interactive activity that also included dialogue. They divided the students into two groups, team 1 and team 2 and while music played participants were instructed to walk around in a circle and find a person from the other team to talk to. At each break in the music the student leaders asked a question for the participants to talk about with their partner and they had to remember each other’s answers. After discussing six questions with six different people the student leaders asked the teams to stand together and they asked each participant to share with the group the answers their partners had given them. The team that got most of the answers right won the activity. This was a thoughtful and meaningful activity that not used movement but also dialogue for participants to connect and get to know each other. It would be an effective activity to do at the peak event, however it would need to be modified with a larger group because there wouldn’t be enough time to go over everyone’s answers.

Every week recruitment efforts at BGU were made with an announcement sent to student email distribution lists by Dr. Eitan Bar Yosef, the head of the English department (to about 200 students, 40% are Arabs), Tamar Mazursky, student activities coordinator for international students to their mailing list, and Prof. Moshe Kaspi, Dean of Students, to their massive distribution list of thousands of students.

Peak Event 1/7/19. Mistrust is a significant obstacle to overcome in Israel in order to improve relations among Arabs and Jews (Sa'ar 2006). Segregation is a factor that contributes to mistrust, which is quite challenging to change because most likely people will continue living where they currently reside. This reason alone gives substantial power to activity and sports programs that bring people together, because if they live separately. For the peak event, one of the main purposes was to try and reduce feelings of mistrust among participants.

The activities selected reflected this, as they aimed to create dialogue among attendants. For the first activity the leader asked a question and the participants were instructed to stand on one side or the other depending on their answer and discuss why with the participants who stood on the same side as them. Even though participants were not discussing the “big” issues, I think this helped students to decrease their uncertainty about one another through easy dialogue. Next the participants were instructed to stand in a circle to play the game “Object Transformation.” The leader passed around a pen and each person had to imagine it as another object and act it out. Next the participants were divided into two teams and stood in two straight lines and played a sort of relay race. They had to pass simple gestures down and back and the team to complete the

challenge fastest won. For example, they were instructed to pass down handshakes and smiles. The participants appeared to have a great deal of fun with this, and cheered after each round. Next, they played “King of Movement” which had already been led in the class.

After an hour of cooperative games, the participants got to eat and drink the refreshments provided. Some sat in circles together engaging in conversations, and others ate quickly standing and left once they finished their food. I noticed that once there was unstructured time, people stayed with who they already knew. There was not much mixing between participants like there was while students were engaged playing games. For next time, I think even while eating the leaders should instruct a small activity like “talk to somebody you don’t know about your favorite food.”

Summary of Observations. There were similarities and differences in the programs at the three different campuses. Seminar HaKibbutzim and Wingate were more similar to each other than Ben Gurion University. Both SMKB and Wingate are colleges which prepare are involved in physical education teacher preparation, whereas BGU is a large university and the students running the program were from a course in the conflict resolution program, not physical education. The number of participants in the activities at BGU was much smaller than at SMKB and at Wingate. The program had a great deal of institutional support at Wingate and at SMKB but not so much at BGU. At Wingate and at SMKB the Arabic-speaking students enthusiastically participated in the program and the connection with the U.S. Embassy seemed to make the program even more attractive, whereas at BGU Arabic-speaking student leaders said that the U.S. Embassy

sponsorship of the program made it difficult for them to participate. Most of the Arabic-speaking students at BGU are Bedouin women and it is easy to tell who they are because of their distinctive clothing and head covering, whereas at the other two campuses the Arabic-speaking students were much less noticeable because for the most part they dressed the same (in athletic clothing) as the Jewish Israeli students. This contrast in dress resulted in significant differences in the success of the program in decreasing uncertainty among secular Jewish students. I observed a certain level of discomfort among the Jewish students as they struggled to relate to the Bedouin women, it seemed as though for these students the dress exasperated the sense of foreignness. As such, they often let this uncertainty affect their interpersonal interactions, and treated the women differently than their fellow Jewish students. This different treatment was not necessarily negative, but most often consisted of hypersensitivity to their otherness and an overcompensation with kindness. Through observing the women's body language, it seemed as though they too sensed the Jewish student's discomfort, and this resulted in their own uneasiness. Sometimes it seemed as though the kindness was read as inauthentic. Over time these moments accumulated and the number of Bedouin participants became fewer and fewer.

This observation highlights the importance of recognizing that neither Jewish nor Arabic-speaking populations are homogeneous. My analysis shows the importance of attending to cultural and religious difference within subgroups, recognizing that even superficial aspects (i.e. dress) had substantive impacts on intergroup relations and uncertainty management. As per Edward Said's writings, Orientalism is premised on

exteriority (Said, 1978). Orientalist writing is defined by a concern with describing the orient to the West rather than dealing with the Orient on its own terms. My research shows how small elements can complicate one's ability to engage with otherness. For instance, one of my interlocutors wrote in his reflection:

My opinions have not changed with regard to the other side, because from a young age I met Jewish people in soccer, and when you know people in this way, you know that you are well-treated, these people I knew respected and accepted me as one of them.

This quote highlights the potential of movement based programs to provide a channel for engaging with otherness, corroborating the literature review of Sports for Peace Programs in chapter 2. An aspect of this comment is considering the age at which one begins their participation journey and the duration of the program. Interestingly, one participant shared:

First of all, start the projects in kindergartens but not in specific places (where there is an Arab population) but in the whole country. To do a monthly meetings with Arab and Jewish children where they will learn about each other's religion with different games.

In this comment, the participant notes both the significance of time and space for the effectiveness of sports for peace type programs. Both comments reveal a potential reason as to why more statistically significant results were not obtained.

At all three campuses there were some very successful activities led by the students, and also some activities that were not planned, led, and promoted as well by students who were not as conscientious about their work. During and after the successful

activities at all three campuses it was clear to see how this type of program has the potential to create positive feelings among students that can lead to positive attitude changes. However, the less successful activities did not do much to create positive feelings and in some cases made students feel awkward. Certainly, the quality of the programs at all three campuses could be improved and if it was, then perhaps the quantitative analysis of the pretests and posttests might yield more positive changes in attitudes that are statistically significant.

The observations yielded insights into which activities were best for generating positive feelings among the students and what leadership skills were most important for facilitating student participation and enthusiasm. Given the enthusiasm and warm feelings observed at the peak activities at Wingate and SMKB which were centered around dance, one of the conclusions drawn from the observations is that dance is an especially effective type of activity for a program attempting to facilitate positive attitude changes of two diverse (and perhaps in conflict) groups toward each other. The observations also yield insight into the inadequacies of measuring attitude changes via the use of questionnaires and statistical analysis. The pretest questionnaires indicated that positive attitudes were prevalent, leaving little room for positive attitude changes. The reflections by participants also showed that many students began the program with positive attitudes toward “the other.” However, the observations showed that to the contrary, when activities were not well-planned and led, there was little interaction between Arabic-speaking and Jewish students and that the well-planned and led activities helped to facilitate positive interaction. There were many times, especially at the

beginning of activity sessions, that hesitation was observed among participants to interact with “the other” and instead to cluster with their friends. Some of the activities, especially the dancing at the Wingate and SMKB peak events brought the diverse groups of students together and facilitated positive interaction. In this way the observations contradicted the questionnaire results and students’ reflections because feelings of the two groups toward each other did not necessarily seem so positive without participation in joint recreational activities together.

Chapter 5: Summary, Discussion, Conclusions & Recommendations

Summary. Research conducted over the last eight years shows that sports for peace type programs make a significant positive impact on the attitudes of Arabic-speaking and Jewish Israelis toward each other (Galily, Leitner and Shimon, 2013; Litvak-Hirsch, Galily and Leitner, 2015). Based on these findings, a new program was started in the fall semester of 2018 which took advantage of a golden opportunity for “conflict mitigation/resolution through recreational activity” on college campuses in Israel. Since Arabic-speaking and Jewish students are already going to school together on many college campuses in Israel, there is no need to provide transportation to bring the two groups together, unlike sports for peace programs with children. This program was also in response to the recently completed research by Sky and Arnon (2017) at The Academic College at The Wingate Institute which showed that merely having Arabic-speaking and Jewish Israeli students at the same campus does NOT make a significant positive impact on attitudes toward each other.

The recreational activity programs that were researched and conducted on college campuses in Israel in this study were specifically designed to bring Arabic-speaking and Jewish students together in a positive atmosphere, in the hopes that positive attitude changes would ensue. The aim of this research was to study the effects of this new recreational activities program which included dance. The inclusion of dance in the program is significant because most programs in the past have been sports based and did not include dance. As I discussed in my positionality, my experience and passion for dance has led me to believe in the power of dance to create positive attitude changes. on Israeli

college and university campuses on the attitudes of Arabic-speaking and Jewish students toward each other.

Purpose of the study. This research examined the effects of joint recreational programs on the attitudes of Arabic-speaking and Jewish students towards each other on three different college campuses in Israel. The main purpose of this study was to explore ways to contribute toward improving relations between Arabic-speaking and Jewish citizens in Israel through the provision of a new recreational activities program on three Israeli college and university campuses. A secondary purpose of the study was to examine which recreational activities are most effective in producing positive attitude changes.

There were 16 main hypotheses in this study, eight of them focused on the attitudes of Jewish students toward Arabs and eight of them focused on the attitudes of Arabic-speaking students toward Jews. For each of the 16 main hypotheses there were three sub-hypotheses, one for each of the three campuses where the research was conducted. Thus, in total, there were 48 null hypotheses that were tested. These hypotheses are listed in chapter three.

Research Methods. The statistical analysis procedures for testing null hypotheses #1-#8 and #13-#16 were similar. The pretest answers were compared to the posttest answers of participants in the program using a paired t-test to test for statistically significant differences. The statistical analysis procedures for testing null hypotheses #9-#12 were similar to each other, but different than those for #1-#8 and #13-#16. The pretest answers were compared to the posttest answers of participants in the program using the McNemar

test to test for statistically significant differences. The .05 level of significance was utilized in all hypothesis testing.

This research study used an embedded mixed methods design, using quantitative data (pre and posttest questionnaires) as the primary data set and qualitative as the secondary data set since there were different questions that needed to be answered, and one type of data could not answer all. Quantitative data were analyzed to test for statistically significant changes in attitudes among participants pre and post participation in the recreational activities program, while qualitative data were used to explore the reasons for this change or why there was no change. Qualitative data were also used to analyze the effectiveness of programs and ways for improvement in the future, because it was a proof of concept (POC) design. It was investigated if the program was achievable and if there is a potential to expand the program on a larger scale basis.

Results. Only three of the 48 null hypotheses were rejected. There was a statistically significant increase from pretest to posttest in Jewish Wingate students saying that they had an Arab friend. This finding is encouraging in terms of improving relations between Jewish and Arabic-speaking students and is similar to past research studies that had comparable results (Galily, Leitner, and Shimon, 2013; Leitner, Galily, and Shimon, 2014). Many participants commented that there is a lack of interaction on campus and in their daily lives between Jewish and Arabic-speaking students, for example:

As a student in the Hebrew University for 3 years, I was seeing that everyday, Arabs student on one side chilling out, talking, laughing or etc..while the Jewish students on the other side of doing the same thing (there is a small number of groups of Jews

with one or 2 Arabs guys with them but not more that) Same thing happened to me when I went to study in Wingate, and I was always telling myself: "That is not cool, something is wrong, I must do something about that.

As discussed in chapter 4, since the Israeli educational system is comprised of three different and distinct parts that separates Arabs, secular Jews, and religious Jews, the three groups do not interact with one another regularly. Therefore, this reality combined with heightened political tensions create anxiety and uncertainty about the ‘other’ (Hoter et al., 2019). Therefore, this result is significant as it shows the ways sport has potential to help improve attitudes. Below is a respondent’s comment demonstrating the way that participants developed personal connections with other participants in the program (micro-level) which supports the positive statistically significant increase from pretest to posttest in Jewish Wingate students saying that they had an Arab friend:

It is important to note that following my meetings at the university with Arab or Bedouin students, my relations with the Arab public has changed. I met Arabs individually and this personal acquaintance with them helped remove barriers for me, and I was able to separate between Arabs individually and Arab terrorists.

This comment also supports a basic assumption of the program, that without such a program the two groups (Arab and Jewish) on campus remain separate and do not engage in substantial interactions with one another.

There was a statistically significant decrease from pretest to posttest in Jewish Seminar HaKibbutzim students saying that they thought that most Arabs hate Jews. On the pretest a majority of the Jewish students indicated that they thought that most Arabs hate Jews. This changed significantly on the posttest, indicating that the program had a positive effect on the attitudes of Jewish students toward Arabs. This finding is similar to

past research studies (Galily, Leitner, and Shimon, 2013; Leitner, Galily, and Shimon, 2014; Leitner, Scher, and Shuval, 1999; Leitner, M.J. and Scher, 2000). Jewish respondents' comments corroborated this result, for example:

Towards the end of the program I had a more positive feelings toward Arabs and my attitude was even more positive toward them. I think I noticed my shift in feelings because I felt that I made more eye contact, felt more comfortable speaking to Arab students, and felt that a more pleasant atmosphere of connection was created.

Contrastingly, there was a statistically significant increase from pretest to posttest in Jewish BGU students saying that almost all or most Arabs hate Jews. This finding was not expected and is contrary to the Seminar HaKibbutzim finding that there was a statistically significant decrease in Jewish students thinking that most Arabs hate Jews. In most of the prior research studies on the effects of sports programs on the attitudes of Arab and Jewish children in Israel toward each other, perceived hatred by the “other” usually decreases (Galily, Leitner, and Shimon, 2013; Leitner, Galily, and Shimon, 2014; Leitner, Scher, and Shuval, 1999; Leitner and Scher, 2000). One explanation for this unusual finding could be due to the BGU Arab student leaders' refusal to participate in the program because of its sponsorship by the U.S. Embassy. The principal investigator observed many Jewish participants voicing frustrations and even anger. This act of refusal could have acted as a sort of confirmation to pre-existing biases that Jewish students had regarding the Arab sector, for example:

It is undeniable that my level of trust and the level of trust among Jews in general are not at the highest level because of history and common narratives of the Arabs and Jews regarding the Israeli-Palestinian conflict, a conflict made up of a lot of prejudice and a small amount of tolerance.

The example comment above provides another explanation, that perhaps the political climate was more persuasive. Programs can have a degree of success in altering attitudes and beliefs, but the success is limited. The participant goes home and is influenced by socio-political forces. Influences that have been learned over the course of many years. As such, it is not a simple matter to change attitudes and beliefs. This could also offer an explanation as to why there were only three statistically significant differences in analyzing the quantitative data.

Discussion

Little Room for Improvement. One of the main reasons for not obtaining more statistically significant differences are that there was little room for improvement in attitudes because the pretest attitudes started off very positive, much more positive than the findings from past research on attitudes of Arabs and Jews toward each other. For example, as cited in the literature review, Smootha (1989) reported that 66.7% of Arabs and Jews said it was “impossible” to trust the other. In another survey in Israel, 62% of Arabs said it was impossible to trust Jews (Leitner, Galily, and Shimon, 2012). In contrast, a majority of participants indicated that they trust all or most of the other sector on the pretest questionnaire. Because of the positive attitudes on the pretest questionnaire there was little room for improvement and so no statistically significant results were obtained regarding the question on trust at all three campuses. The positive attitudes related to trust can be seen in the students’ comments as many respondents discussed that they entered the program with open and positive attitudes as shown below:

My position on relations between Arabs and Jews has always been open and positive. We are all citizens of Israel and share a common life on the same land. The only way to maintain good relations is through dialogue, mutual respect and equality of opportunity.

I had no problem with the Jews, since I have always been in mixed environments, and I am also usually the minority in these mixed groups, because we live together in the same territory and country.

Furthermore, the lack of structured dialogue in the program can further complicate results obtained from quantitative analysis. Respondents discussed how engaging in dialogue was important in order to break down barriers among students who grew up with little to no contact with one another. Some students discussed the significance of conversation as a way to learn new things about unfamiliar individuals. Moreover, some respondents suggested that togetherness was felt more by Jewish participants, and that Arabic-speaking participants engaged in the same movements and in the same shared space, but did not perform togetherness to the same extent as did Jewish participants.

More Arabic-speaking Participants Needed. Another reason for not obtaining statistically significant differences is that unfortunately there were not large numbers of Arabic-speaking participants in most of the activities. Therefore, many times the activity programs had a Jewish majority which contributed to two things. Firstly, that there was a lack of opportunity for Jewish participants to interact with Arabic-speaking students during activity sessions. Secondly, it may have detracted from Arabic-speaking participants' having positive experiences, and could have contributed to feelings of alienation or uneasiness. This was especially relevant at BGU, where Arab participation was lowest of all of the three campuses.

Efforts were made at BGU to recruit Arab participants for the program but despite these efforts, the number of Arab students participating was rather low. As discussed in chapter 4, the Bedouin women's dress may have played a role in the low number of Arabic-speaking participants in the program at BGU. There was a certain level of discomfort observed by the principal investigator among the Jewish BGU students as they struggled to relate to the Bedouin women, it seemed as though for these students the dress exaggerated the sense of foreignness. As such, they treated the women differently than their fellow Jewish students. It was observed as a hypersensitivity to their otherness which was then overcompensated with forced kindness, and this resulted in the Bedouin women's uneasiness. There was also a gender subtext present during these interactions because a set of power-based arrangements helped to reproduce gender distinctions, because educational institutions echo societal norms on gender norms which influences the ways one is perceived by others. As such, schools are pivotal places for the reproduction of social stratification. This stratification is not only based on class and race, but also on gender and sexuality (Renold, 2000). The interactions described above highlights the ways a foreign performance of gender can create uncertainty.

This problem is fairly common and is described by Sa'ar (2006) as patronizing behavior of Jews towards Arabs which serves as an obstacle to improving relations between Arabs and Jews in Israel. Over time these uneasy moments accumulated and the number of Bedouin participants became fewer and fewer.

One of the recruitment methods at BGU was contacting Arab student leaders to gain their support for the program and ask for them encourage their contacts to

participate. Many of the Jewish participants in the program were involved in these outreach efforts. However, as mentioned previously, the Arab student leaders refused explaining that they did not want to participate in a program sponsored by the U.S. Embassy due to “political reasons.” Some of the Arab student leaders felt that with the recent controversy over the U.S. Embassy move to Jerusalem, the sponsorship of the U.S. Embassy of the program made it political and not purely social. The Jewish students saw things differently, that the program was purely social, an attempt to improve relations between Jewish and Arabic-speaking students on campus through recreational activities, with food and gifts being provided with money generously donated by the U.S. Embassy.

The Arab student leaders’ refusal to endorse the program based on political considerations, can also be conceptualized as a performative act of resistance (Mcgranahan, 2016). Performative acts of resistance differ from other acts of resistance because it follows the assumption that only using perlocution alone is not effective enough. The act of not participating in the physical activity program with one’s body connects with Butler’s theory of performative agency (Butler 2010) as it says that it is not enough to just say that you are resisting, but the corporeal act of refusal makes resistance more powerful.

This frustrated and angered many of the Jewish students in the program and could have led to the statistically significant increase in Jewish BGU students on the posttest indicating that they thought almost all or most Arabs hate Jews. Thus, complicating the notion of refusal as a positive and constructive act. Their refusal engaged the Jewish BGU students in critical thought about current political tensions which could be seen as constructive by many, but the Arab student leaders’ refusal to endorse the program also

contributed to mistrust and negative feelings among the Jewish students. Furthermore, the results may be easily influenced by the present political context which is subject to change in response to changing leadership and foreign policy.

Cultural Competency. The lack of cultural competency on the part of student leaders in the program, administration at the three campuses, the organization of students at all three campuses and of participants in the program were factors that seem to have contributed to the small number of Arabic-speaking participants, keeping them involved in the program and in attempting to maximize the positive impact of the program. Cultural competency refers to the ability to work successfully with people from differing cultures (Hoyer and Henriksen, 2018). The importance of cultural competence in physical education is cited in several articles (Harrison, Carson, and Burden, 2010; Hoyer and Henriksen, 2018; Winslade, 2016; and Hansen, 2013) in being able to motivate and teach all students effectively. Furthermore, as discussed by Harrison (2001), lack of cultural competence can lead to maladaptive stereotyping, which can have serious negative consequences such as viewing some students as disposable or not fully human.

There were numerous comments made by program participants as well as observations from the weekly activities which serve as examples of a lack of cultural competency on the part of the participants and student leaders of the program. For example, one student commented:

It is undeniable that my level of trust and the level of trust among Jews in general are not at the highest level because of history and common narratives of the Arabs and Jews regarding the Israeli-Palestinian conflict, a conflict made up of a lot of prejudice and a small amount of tolerance.

This respondent alludes to extensive maladaptive stereotyping (prejudice) that exists as a result of lack of cultural competency and mistrust that exists because of it. Another student's comment highlights maladaptive stereotyping/prejudice and illustrates how it affects Arab-Jewish relations:

I also suffer from a number of prejudices and narratives that have been exposed to me to a certain extent on a subconscious level. For example, I am aware that sometimes I have fear when an Arab with a religious appearance gets on the same bus, a sense of discomfort when I hear a loud argument in Arabic, and wanting to be careful and sensitive when speaking with Arab individuals.

Efforts to improve cultural competency could help to reduce the kind of prejudice and fear expressed by this respondent. Hansen (2013) discusses five basic skill areas that are imperative for being able to be a culturally competent teacher: Awareness and acceptance of differences; Having self-awareness of one's own culture; Being aware of the dynamics of cultural differences; Being knowledgeable about the cultures of other students; and being able to adapt teaching and leadership skills to better fit diverse cultural values and norms. These skill areas can be developed through play and physical activity (Hansen, 2013), as was attempted in this program and is part of the overall concept of "sports for peace" programs. Hoyer and Henriksen (2018) discuss an innovative course in "Soccer across Cultures" that was designed to enhance the cultural competence of physical education teachers. One of the ways that enhancement of cultural competence was attempted was having students in the course play the role of player and coach in four different soccer cultures (Brazil, Italy, Spain and England). These role playing experiences were designed to make the students more familiar and appreciative of the differences in the soccer culture in these countries. Students were then asked to relate their soccer

experiences in their own country and compare it to the soccer culture in the other countries, thereby increasing the students' cultural competency. Perhaps something similar to this idea could be attempted in future campus recreational programs for conflict mitigation.

The separation between Jews and Arabs in Israel leads to lack of cultural competence and maladaptive stereotyping, as expressed by the comment below:

My general opinion about Jewish-Arab relations in Israel is that there are not enough joint meetings, and this leads to the creation of stigmas and prejudices, which further affects relationships. The fact that Jews and Arabs rarely live in mixed cities and interact primarily in the economic sphere leads to relationships characterized by innovation and lack of trust.

As discussed by Harrison and Clark (2016), segregation in the U.S. is related to the serious racial issues that exist in the U.S. and although the situation in Israel is quite different from that in the U.S., some parallels can be drawn, such as how a lack of integration in many spheres of life (including housing and schools) contributes to tensions in relations between the majority and minority groups. As the student's comment mentions, more joint programs are one way to compensate for the separation that exists between Arabic speakers and Jews living in Israel.

The extent to which a lack of cultural competence contributes to the problems in relations between Arabs and Jews is expressed in the comment by one respondent:

As a Jewish student, I did not feel that I had a common language with the Arab students, and I hardly tried to make any contact or talk to them. I feel that this is due to a combination of different factors - different culture, a different language, a feeling of alienation, stereotypes and even fear.

Comparing the situation in Israel to that in the U.S. and in other countries can help contextualize the ways in which Israel is unique but also shares similarities. Harrison and

Clark (2016) discuss the importance for U.S. physical education teachers to first understand their students before designing and implementing physical activity lessons. The authors write that, “teachers must first become students of their students” (p. 238), teachers must learn to be open to unsettling the normative power dynamics in the traditional classroom, actively working to learn from their students before attempting to teach them. In some ways the program under study hoped to provide teachers and education students a space to wrestle with this challenge.

The following comment is not a direct example that participation in the program helped to increase cultural competence, but it does show the beginnings of new understandings:

What changed was the connection between me and the rest of the group - it became stronger and better, through the activities and I managed to strengthen the connection between us and we found more things in common that we talked about for hours.

This statement relates to one of the five skills discussed by Hansen (2013) that are essential to cultural competence, “being knowledgeable about the culture of others.” As stated by this student, one of the things that changed as a result of participating in the program was finding more things in common with “the other” which is an indication that knowledge increased about the culture of “the other,” thus decreasing uncertainty.

The student leaders’ cultural competence was further developed through teaching experiences during the program. It was noted by the principal investigator on 12/9/18 at Wingate that:

This was the first time that the majority of the participants were Arabic-speaking and Muslim. The student leaders did not take into account that men and women do

not touch one another so they quickly had to modify some of the activities and split them up into groups of only men and only women.

Student leaders learned a great deal from this lesson and were able to modify the activity quickly. One wrote about this experience thoughtfully in his reflection:

Improvements and adjustments that I would make in activities in general are to reduce the extent of contact between participants in some of the activities, or to use other similar activities that do not include contact between the participants.

The comment above illustrates a level of reflection and an increased understanding of ways to improve the program in the future so as to make it more inclusive for all.

The need for greater cultural competency was most apparent at Ben Gurion University. At that campus, the Arabic-speaking students seem more separated from the Jewish students than at the other two campuses, in part because the vast majority of the Arabic-speaking students at BGU are Bedouin females who follow a more traditional, conservative lifestyle. For example, not only do they not drink alcohol but also will generally not attend an event where alcohol is served, and it is common at most secular social events. For example, at BGU's opening student party (not part of the program under study), alcohol was served and consumed. Thus the female Bedouin students did not attend and instead a separate event was created for them. The social event had the potential to act as a means to bring people together, but instead had the opposite effect and instead highlighted the differences among students and furthered separation. Such a situation would exclude many Arabic-speaking students and lead to greater feelings of alienation. In Western culture, it is a social norm to drink alcohol, especially in college, perhaps making

it difficult for nondrinkers (Bedouin women) to navigate the social settings. Romo (2012) discusses the ways college students communicate about alcohol consumption, and the stigma that surrounds non drinking college students, which can be looked down upon by those who do engage in alcohol consumption. Nondrinkers in Romo's study were conscientious about not coming off as judgmental, and felt it was less risky to conceal that they were nondrinkers. Romo's study can serve as an example to help further understand the experiences of BGU Bedouin students and their navigations through secular environments.

In summary, students at all three campuses seemed to lack cultural competency. Most of the students, as expressed in their comments, had limited interaction opportunities with the "other" before beginning their higher education and then received little or no education related to cultural competency at their campus. Thus, including more programs and courses that help Israeli college and university students develop higher levels of cultural competency is critical so that they can be effective future leaders.

Logistical Problems/Challenges. The time frame for the activities, was another challenge or obstacle that the program faced which perhaps made it less effective in increased positive attitude changes. At all three campuses, the activities were conducted during half hour breaks between classes. At Seminar HaKibbutzim, some of the activities had an extra 15 minutes of time because English and Physical Education Teacher Education teachers brought their students to activities during their class time. Nevertheless, most of the activities felt rushed and there were students continuously joining and leaving the activities.

While it was important for the program's success to have students plan and lead the activities, it also somewhat detracted from the quality of the activities in the program. As discussed by Abu-Nimer (2004), it is important for the success of coexistence programs that the staff have professional training, but not all of the student leaders in this program had professional training in leading these type of activities. Some of the students did an excellent job planning and leading their activities but some of the students were not as effective. In contrast, the professional dance leader for the peak events at Seminar HaKibbutzim and at Wingate led the activities effectively, creating an enthusiastic atmosphere which seemed to create high amounts of enjoyment among participants.

Even though statistical analysis of the quantitative data only showed three statistically significant changes, qualitative data shows how participants' expressed that their attitudes were positively strengthened even though they did not 'change' drastically, which was verified by my colleague who reviewed the data and analyses, such as:

Today, at the end of the program, my position shifted toward a less neutral and more positive direction. This is because I experienced the relationship more closely in the program. Today, I hold the view that relations between Jews and Arabs should be good from every possible aspect, especially in the field of sports.

Now that the program is over, I can say that my opinions have not changed much because they were not negative from the start, but I can say that now I am more open to new people after the program. The program strengthened my perception that ultimately we are all human beings and most of us want good relations and live quietly without problems, wars and violence.

In summary, the following will discuss findings in relation to the study's four main research questions:

1. Will the attitudes of Arabic-speaking students change towards Jews through participation in recreational activities?
2. Will Jews' attitudes change towards Arabic-speaking students through participation in recreational activities?
3. What recreational activities seem to be most effective in creating positive attitude changes?
4. What is the role of dance in producing positive attitude changes?

Regarding research question number one, statistically significant findings were not obtained indicating that the attitudes of Arabic-speaking students changed through participation in the program under study. One of the main reasons for these findings were that the pretest questionnaire responses were very positive, leaving little room for improvement. Another reason was the relatively small number of Arabic-speaking participants.

With relation to research question number two, there were two statistically significant results obtained which indicate that Jews' attitudes towards Arabic-speaking students changed positively as a result of participation in the recreational activities program. At Seminar HaKibbutzim, there was a statistically significant decrease from pretest to posttest in Jewish students saying that they thought that most Arabs hate Jews. In addition, there was a statistically significant increase from pretest to posttest in Jewish Wingate students saying that they had an Arab friend. These findings, combined with the numerous positive comments from Jewish students that were referenced in chapter four, lends support to the conclusion that Jewish students' attitudes toward Arabic-speaking

students did have some positive changes as a result of participation in the recreational activities program.

In terms of what recreational activities seemed to be most effective in creating positive attitude changes (research question number three), the detailed answer to this question appears in chapter four in the qualitative results section. Qualitative data lends support that dance was especially effective in facilitating feelings of unity between Arabic-speaking and Jewish students, since students wrote about the ways dance not only cultivated bodies to move in togetherness but students wrote about the ways in which they believed in these performances. In addition, comments from students and observations gave support to the effectiveness of cooperative types of activities as well as light sports involving some competition but not an overly high amount of skill, which my colleague supported as well from his observations. The peak events at Wingate and Seminar HaKibbutzim were centered on dance and these two activities, more than any others, received praise from participants as being activities that generated positive feelings between the Jewish and Arabic-speaking students, which connects to research question number four.

Regarding research question number four, the role of dance in producing positive attitude changes, it seemed that dance played a major role. Many participants in the program highlighted dance as being their favorite activity and the one that most strongly brought together Jewish and Arabic-speaking students in a joyous way. There is a great deal of detail in the respondents' comments and in the observations of the principal

investigator in chapter four which demonstrate the important role that dance played in producing positive attitude changes.

Conclusions

There are several main conclusions of this study. First of all, more recreational activities programs at Israeli college and university campuses are needed in order to help improve relations between Arabic-speaking and Jewish students, and to also help Arabic-speaking students feel more integrated into campus life. Just being together at the same campus for three or four years does not provide enough positive contact between Arabic-speaking and Jewish students to improve relations and cause positive attitude change. Specially planned and led recreational activities are needed. The usual campus activities are often geared toward the majority and can make Arabic-speaking students feel even more alienated, as opposed to the special kind of activities in the programs that this study examined. The feelings of alienation of Arabic-speaking students at Israeli college and university campuses is an important concern. Almost half of Arabic-speaking students on Israeli campuses feel weak, intermediate, or no sense of belonging to their academic institution (Abbas, Greenberg, Ra'anan, & Maayan, 2018). In the same study, 78% of the respondents said that sitting separately in classes contributes to feelings of alienation as does separate groups of Arab and Jewish students congregating together during breaks between classes.

The type of activities implemented on the three campuses involved in this study were specially planned and intentionally worked to include all students and help Arabic-

speaking and Jewish students feel equal. For example, most activities were conducted in English, rather than Hebrew or Arabic, which could have influenced the space by giving one of the groups a higher status. However, after reflecting on the program under study and reading respondents' reflection, it is evident that Arabic should have been utilized more in the program. Jewish students entered the program with a higher status, and even though the program mainly took place outside on sunny grassy fields, they were still held on Israeli campuses thus still perceived as a Jewish space. Along these lines, including more spoken Arabic in activities as well as Arabic music could have helped Arabic-speaking students feel a heightened sense of belonging. My colleague agreed with this analysis and suggested conducting activity programs more frequently than on a once a week basis.

Secondly, dance activities can be effective in conflict mitigation through recreational activities efforts at Israeli college and university campuses. At Wingate and at Seminar HaKibbutzim, the "peak events" of their programs (each one having around 200 participants) centered around dancing and were mentioned as being successful by respondents along as by the principal investigator. Respondents highlighted the pleasure they felt and saw others experience through dance participation, and observed how their shared movements involved awareness of the self and others, hence influencing an emergence of positive emotions. Respondents believed in their interactions during dance, thus supporting Butler (2001) that interactions are only as 'real' as their performances.

Thirdly, Jewish and Arabic-speaking students at Israeli campuses are receptive to participating in interactive activities and are open to decreasing uncertainties about one

another. Fourthly, institutional support such as offering extra credit or other rewards can help increase participation, which is key in order to ensure that activities and events are well attended. A fifth conclusion is that more work is needed to improve certain attitudes, in particular feelings of trust and perceptions of “the other” having feelings of hatred or dislike for one’s group. A sixth conclusion is that for the most part, attitudes on the pretests were positive, leaving little room for improvement. This factor is one of the main reasons for only three of the analyses producing statistically significant results.

Recommendations

In this section, recommendations are offered for future programs as well as for future research efforts on this subject of conflict mitigation through recreational activities on college and university campuses. In terms of recommendations for future programs, the first one is to incorporate dance activities into such programs. This recommendation is based on the multitude of comments by program participants showing their positive perceptions of dance activities as effective in terms of creating joyous interactions among Jewish and Arabic-speaking students. In addition, observations of the programs at all three campuses noted that the dance activities unique because of their power to unify the participants through collective movement. This supports Bar Gil (2012)’s study which found that dance programs had a positive impact on both the level of violence and the social climate at school, because of its inclusivity and promotion of unity.

Furthermore, it is important to extensively prepare students regarding the purposes of the program before beginning the program. Several participants commented on the lack

of clarity they felt about the program's purpose, which led to feelings of uncertainty and hesitancy to participate in activities. This confusion about the program's goals occurred despite great efforts that were made to explain the intent of the program before it began. However, properly orienting the students to the program was especially challenging because students joined the program at different times and on different dates. Since up keeping a high energy level was of utmost importance in order to motivate student motivation, it was not ideal to continually repeat the program's purpose.

A third recommendation is to continue the programs at the three campuses where they were conducted. Progress was made at all three of these campuses in terms of making key contacts and overcoming challenges to implementing the programs. If the programs were to be repeated at these campuses, the programs would run more smoothly and could therefore be more effective in facilitating positive attitude changes and improving relations between Jewish and Arabic-speaking students. Even though pretest questionnaires indicated that attitudes were quite positive, qualitative analysis revealed social desirability bias (Althubaiti, 2016), demonstrating that perhaps some participants did not answer the questionnaires as truthfully as hoped. Furthermore, the principal investigator's observations and respondents' reflections showed that high levels of uncertainty and understanding of the other still exist thus complicating quantitative data.

In addition, a recommendation is to expand the programs to many campuses throughout Israel and in particular, to initiate these types of programs at campuses with a high percentage of Arabic-speaking students, such as Western Galilee College and Haifa

University. If this type of program could be implemented at many campuses throughout Israel, the potential impact of the program on improving relations between Jewish and Arabic-speaking Israelis would be much greater. More specifically, it could be especially beneficial to implement this kind of program at a campus like Haifa University where it is estimated that about 40% of the students speak Arabic as their first language (as opposed to Ben Gurion University where only 10% of the student body speaks Arabic as their first language). One of the main criticisms of the programs at Seminar HaKibbutzim and at Ben Gurion University was that there were not enough Arab-speaking participants. It was difficult to recruit many Arabic-speaking participants at these campuses because the percentage of students at these campuses who were Arabic-speaking was relatively low. Therefore, implementing the program at campuses with higher percentages of Arabic-speaking students could potentially be advantageous at reducing uncertainty among students.

Another related recommendation is to intentionally recruit more Arabic-speaking students to participate in the programs and to be aware of their special concerns and to make greater efforts to improve their sense of belonging during activity sessions. For example, at Ben Gurion University, some of the Arabic-speaking student leaders said that they did not want to participate in a program that was sponsored by the U.S. Embassy for political reasons. Once this problem was identified, the U.S. Embassy agreed to not have their sponsorship mentioned on promotional materials.

Also related to efforts to recruit more Arabic-speaking students to participate in the program, cultural differences should be considered in programming activities. This concern can be especially challenging when the needs and desires of the majority (the Jewish students) differ from those of the minority (the Arabic-speaking students). Of course, it also must be recognized that there are differences within the Jewish student population and within the Arabic-speaking student population. For example, at some campuses, both the Jewish and Arabic-speaking students are secular and activities with physical contact is allowed. However, at campuses where students are from religious backgrounds, physical contact is not feasible. In summary, it is desirable to educate the program's student leaders more about cultural differences before implementation, to help enhance their cultural competency before starting the activities for the general population. Similar to areas of education in the U.S. (including PE), most teachers lack culturally relevant teaching methodologies (Ladson-Billings, 1995). In response, Domangue & Carson (2008) assert that "the homogeneous teacher workforce and the growing culturally diverse student populations underscore the need for teacher education programs to focus on cultivating culturally competent teachers" (p. 350). The authors observed a disconnect between the type of students the teacher education program prepared pre-service teachers to teach and the students with whom they will actually work with in the schools. This disconnect was revealed in different ways in many of the respondents' reflections, which indicated they lacked deep understandings of the other sector. This connects to Israeli universities and helps to highlight the importance of providing its students with service learning opportunities, such as the program under study. Domangue

& Carson also stress the importance of reflection, as their findings showed the integral role this played in developing cultural competence among PETE students. As such, it was asked of the program participants to write anonymous reflections, not just for qualitative analysis but for their own intellectual growth.

In terms of attracting students to participate in the program, if possible, incentives for students such as extra credit points or credit toward volunteer service hours could be offered as it helps to greatly increase participation. A related recommendation is to attempt to get instructors to agree to bring their students to participate in activities during class time. This is the surest way to ensure participation. In this program, the activities were conducted in English and it was an opportunity for students studying English to practice English language skills. Therefore, the English departments were enthusiastic about supporting these programs and bringing students to the activities during the last 20 minutes or first 20 minutes of their lessons.

Another program-related recommendation is that activities should be planned and led by students in order to enhance their feelings of ownership of the program. Even though doing so can potentially negatively impact the quality of the activity planning and leadership because not all students are well-prepared, the benefits of having students plan and lead the activities outweigh the risks. Since the traditional role of the instructor comes with problematic power structures, and the role of student is wrapped in assumptions about deferential status and behavior, having students lead activities adds an important element to the program. Thus, having student leaders decenters the traditional role of the

‘instructor’ and acknowledges students’ personal histories which in turn problematizes educational spaces as being systems of power structures.

In terms of attracting participants, participants highlighted the importance of using social media such as Facebook as much as possible to promote the program. There are various student groups on Facebook which can potentially reach large numbers of students and help encourage participation. Another effective way to attract students to the program is to provide food, since participants wrote about how free refreshments usually seems to attract students on campus.

Furthermore, participants think that faculty and administrators should be more involved in the planning and execution of these campus programs so that they promote the program to students. With the permission of campus administrators and campus security it is best to try to hold activities at a central and visible place on campus where students passing by can see the activities and join them if they wish or at least watch them and perhaps be influenced to join in the activities next time.

Another recommendation is to take photos and video footage of the activities and post them on social media such as Facebook to maximize the visibility of the program. Efforts should be made to have the media (newspapers, television and radio) cover some of the events and activities thereby increasing the impact of it.

An important program-related recommendation is to work with the Student Union and various student organizations on campus to ensure maximal participation by students and to also get assistance with logistics such as facilities, sound system and promotional

posters. Related to this recommendation, if possible, try to combine events in the program with an existing student organization event as a way to ensure maximal attendance/participation. Recognizing that most of the Israeli campuses are “commuter campuses,” plan the days and times of the activities and events accordingly.

In this program, students in low enrollment courses (20 students or less) planned and led activities designed to bring Arabic-speaking and Jewish students from all over campus together for a positive shared experience. Instead, it is recommended that future programs should be attempted in a different way, with Arabic-speaking and Jewish students in high enrollment (70 students or more) classes participating together all semester in activities that are part of the curriculum of the course (e.g. a course offered by a physical education or conflict resolution department on “Conflict Mitigation through Recreational Activity”). Of course this is ideal, but difficult to achieve. Another way to encourage Arabic-speaking students to enroll in the course is to include texts from Arabic scholars and theorists such as, Edward Said, on the course reading list.

There are also several recommendations for future research efforts, the first one being that if possible, conduct follow-up research with program participants to assess more long-term effects of the program on the attitudes of participants. It would also be desirable to replicate this program at campuses such as Haifa University and Western Galilee College where the percentage of Arabic-speaking students on campus is much higher, and to conduct research on these programs and compare the results obtained to the results in this study.

The administration of the posttest should be carefully planned to ensure that a high percentage of the program participants complete it. One suggestion is that the last activity session of the semester, instead of being an activity, should be a session where the students leading the program bring refreshments for the participants and engage them in open discussion after they have completed the posttests. It is also recommended to administer the pretest and posttest questionnaires to more students who are not participants in the program so as to have a comparison group for the questionnaire results.

In summary, future research can provide further insight into the impact of such programs and how to make them more effective. This study provided insight into best practices for “conflict mitigation through recreational activity” efforts on college and university campuses in Israel. The positive results obtained are a cause for optimism for prospects for peace or at least the improvement of relations between Arabic-speaking and Jewish Israelis. Along these lines, it was recently announced that The Peres Center for Peace in Israel signed an agreement with Israel Football Association to collaborate on a large-scale nationwide project which bring together Arabic-speaking and Jewish children to play soccer, learn each other’s language and participate in peace education activities (Halon, 2019). As shown in this research study, such a program can potentially have a positive effect on Arab-Jewish relations.

Appendices

Appendix A: Arabic Questionnaire

استطلاع رأي حول المواقف من اليهود الاسرائيليين

بداية نود ان نشكركم على قبول المشاركة في البحث.
الاستبيان سري، لذلك لا حاجة لكتابة الاسم او اي تفاصيل شخصية اخرى.
في هذا الاستبيان لا توجد اجابات صحيحة واجابات غير صحيحة
لذا نطلب منكم ان تكون اجاباتكم وفقا لتفكيركم وموقفكم الشخصي:

1. اسم المركز / المدرسة: _____
 2. الجنس (احد بدائرة) ذكر / انثى
 3. هل شاركت في مشروع لمركز بيريس للسلام في السنوات الأخيرة؟ نعم \ لا. إذا كان الجواب نعم، قبل كم سنة؟
 4. أمامك بعض الجمل المتعلقة بنوعية علاقتك وموقفك اتجاه يهود إسرائيل.
حدد بأي درجة أنت موافق مع كل واحدة من الجمل التالية. ضع علامة صح تحت الإمكانيات الملائمة
- | الحالة/درجة الموافقة | موافق بشكل كبير | موافق | موافق بشكل معتدل | غير موافق | معارض جدا |
|--|-----------------|----------|------------------|------------------|-----------|
| أنا مستعد لاستضافة يهودي إسرائيلي في بيتي. | | | | | |
| أتضايق إذا كان لي جار يهودي إسرائيلي. | | | | | |
| أشعر بالسعادة إذا كان لي صديق | | | | | |
| أو صديقة إسرائيليون. | | | | | |
| نعم | نعم في قسم منهم | في بعضهم | في نسبة بسيطة | لا اتق بهم بتاتا | |
| | | | | | |

6. هل لديك أصدقاء يهود؟

نعم لا (إذا كانت الإجابة لا انتقل للسؤال رقم 8)

7. إذا كان لك أصدقاء يهود هل زرتهم في بيوتهم في السنتين الأخيرتين؟

نعم لا

8. هل تكره يهود إسرائيل -اختر الإجابة الملائمة.

نعم جميعهم نعم غالبيتهم نعم قسم منهم قسم بسيط منهم لا أكرههم

9. حسب تقديرك هل تعتقد بأن اليهود يكرهون الفلسطينيين؟ اختر الجواب الملائم

☐ نعم، جميعهم يكرهون العرب

☐ نعم، غالبيتهم يكرهون العرب

☐ 50% منهم يكرهون العرب

☐ قسم بسيط منهم يكرهون العرب

☐ تقريبا جميعهم لا يكرهون العرب

☐

شكرا لكم على المشاركة!

Appendix B: Hebrew Questionnaire

סקר עמדות כלפי ערבים

ברצוננו להודות לך על הסכמתך להשתתף במחקר. השאלון הוא חסוי ואנונימי, כלומר אין צורך להזדהות בשם פרטי ולספק פרטים אישיים. כמו כן, במחקר הזה אין תשובות נכונות ותשובות לא נכונות, לכן נבקשך לענות לפי מה שאתה, באופן אישי, חושב/ת, מרגיש/ה ועושה.

1. שנת הלימודים במכללה: _____
2. מין (נא להקיף בעיגול): זכר / נקבה
3. גיל: _____
4. האם השתתפת במחקר בנושא דו-קיום בעבר כן/ לא אם כן, באיזה שנה? _____

לפניך מספר משפטים העוסקים ביחסך כלפי ערבים.

5. צייני/ באיזו מידה אתה מסכימ/ה עם כל אחד מהם.

אני מוכנה/ לארח ערבי בביתי:	מסכימ/ה בהחלט	מסכימ/ה	מסכימ/ה ולא מסכימ/ה באותה מידה	לא מסכימ/ה	בהחלט לא מסכימ/ה
זה ירגיז אותי אם ערבי יהיה שכן שלי:	מסכימ/ה בהחלט	מסכימ/ה	מסכימ/ה ולא מסכימ/ה באותה מידה	לא מסכימ/ה	בהחלט לא מסכימ/ה
אהיה מרוצה אם יהיה לי חבר ערבי / חברה ערבית:	מסכימ/ה בהחלט	מסכימ/ה	מסכימ/ה ולא מסכימ/ה באותה מידה	לא מסכימ/ה	בהחלט לא מסכימ/ה

6. האם לדעתך ניתן לתת אמון בערבים? בחר/י בתשובה המתאימה לך ביותר.

בכולם/חלקם בחלקם במעטים/כמעט לא

7. האם יש לך חברים ערבים?

כן לא (עבור לשאלה 7)

8. במידה שיש לך חברים ערבים, האם ביקרת בביתם בשנתיים האחרונות?

כן לא

9. האם את/ה שונא/ת ערבים? סמני את התשובה המתאימה לך ביותר.

כן, את כולם כן, את רובם כן, חלק מהם

רק מעטים מהם בכלל לא שונא

10. להערכתך, האם את/ה חושב/ת שערבים שונאים יהודים? סמני את התשובה המתאימה לך ביותר

☐ כמעט כולם שונאים יהודים

☐ רובם שונאים יהודים

☐ כמחציתם שונאים יהודים

☐ רק חלק קטן מהם שונאים יהודים

☐ כמעט כולם לא שונאים יהודים

תודה רבה על שיתוף הפעולה!

Appendix C: Informed Consent

טופס הסכמה להשתתפות במחקר

נושא המחקר: השפעת פעילות פנאי משותפת של סטודנטים בני מגזרים שונים במכללה האקדמית בוינגייט על העמדות של האחד כלפי האחר.

החוקרים: פרופ' מייקל לייטנר, ד"ר פיני שמעון

מטרת המחקר: לבחון את ההשפעות של פעילויות נופש ופנאי משותפות של סטודנטים ממגזרים שונים במכללה על העמדות של האחד כלפי האחר.

סיכונים: לא קיימים סיכונים להשתתפות במחקר. המחקר הוא אנונימי והסטודנט יכול לבחור שלא לענות על חלק או כל השאלות אשר יוצגו בפניו.

יתרונות: הסטודנט המשתתף במחקר ירכוש ידע אקדמי אשר ישלים ויהיה רלוונטי לנושאים אשר ילמד בקורס העוסק בנושא של פעילות גופנית כמקדם לשלום. בנוסף, המשתתפים במחקר ירכשו כלים שיסייעו להם להשתלב בעתיד בעבודה בארגונים הפועלים לקידום "חיים משותפים" באמצעות ספורט.

חסיון: התשובות לשאלות חסויות ולא ירשמו כל פרטים מזהים על גבי שאלוני המחקר.

יצירת קשר: במדה ויש לסטודנט המשתתף במחקר שאלה בתחום המחקר הוא רשאי לפנות במייל לחוקרים: פרופ' מייקל לייטנר mleitner@csuchico.edu

הסכמה: אני מאשר כי קראתי והבנתי את המידע בכל הקשור למחקר. כמו כן נתנה לי האפשרות לפנות לחוקרים ולשאול שאלות בנושא המחקר. אני מבין כי השתתפותי במחקר זה נעשית באופן התנדבותי ואהיה רשאי להפסיק את השתתפותי בכל מועד שאבחר וללא כל תנאי. אני מודע לעובדה כי אקבל העתק חתום מטופס הסכמתי להשתתפות במחקר. אני מסכים לקחת חלק בהתנדבות במחקר זה.

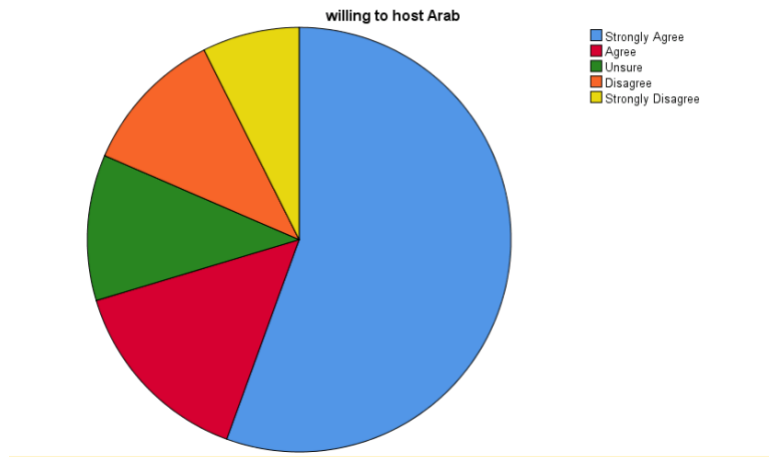
שם המשתתף:	חתימה:	תאריך:
שם החוקר:	חתימה:	תאריך:

Appendix D: Pilot Study Results

The results from the pilot study at Seminar HaKibbutzim are presented in this appendix.

Diagram 1 below presents the responses to the questionnaire item “I am willing to host an Arab in my home:

Diagram 1: Willing to Host Arab

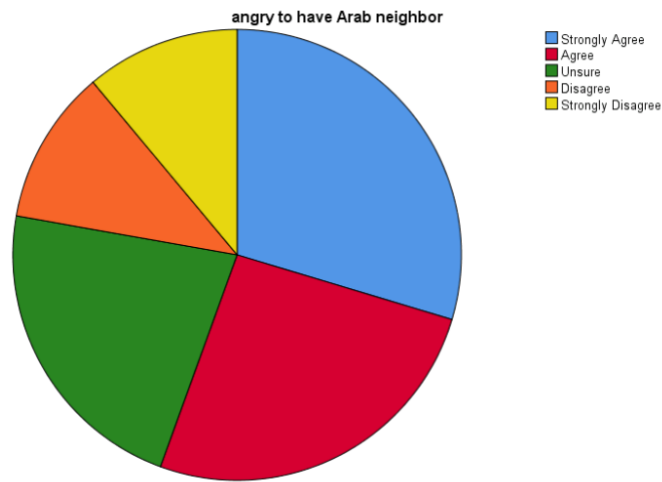


As shown in **diagram 1** above, the responses to “I would be willing to host an Arab in my home” were:

- 55.6% responded strongly agree;
- 14.8% responded agree;
- 11.1% responded unsure;
- 11.1% responded disagree;
- 7.8% responded strongly disagree;

Diagram 2 below shows the responses to the questionnaire item “I would be angry if an Arab was my neighbor:

Diagram 2: Angry to Have Arab Neighbor

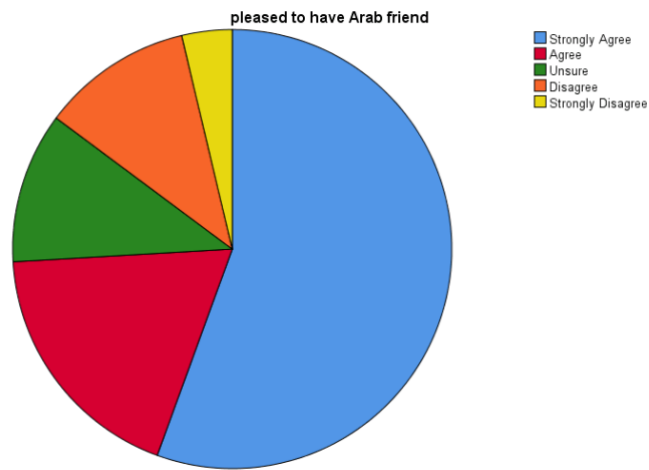


As shown in **diagram 2** above the responses to “I would be angry if an Arab was my neighbor” were:

- a. 29.6% responded strongly agree;
- b. 25.9% responded agree;
- c. 22.1% responded unsure;
- d. 11.1% responded disagree;
- e. 11.1% responded strongly disagree;

Diagram 3 below shows the responses to the question “I would be pleased to have an Arab friend.”

Diagram 3: Pleased to Have Arab Friend

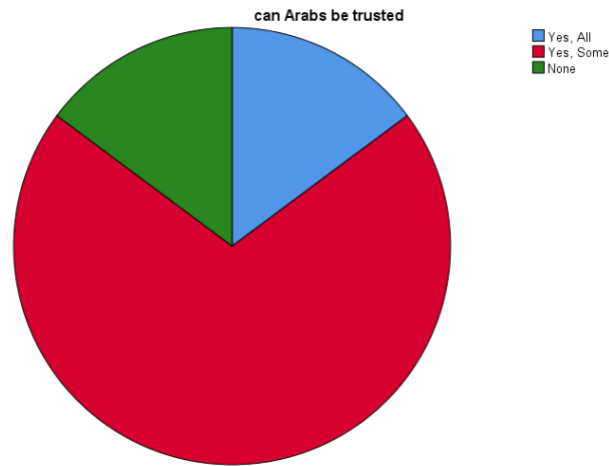


As shown in **diagram 3** above, the responses to the question “I would be pleased to have an Arab friend” were as follows.

- a. 55.6% responded strongly agree;
- b. 18.5% responded agree;
- c. 11.1% responded unsure;
- d. 11.1% responded disagree;
- e. 3.7% responded strongly disagree;

Diagram 4 below shows the Jewish respondents’ attitudes towards Arabs in terms of trust.

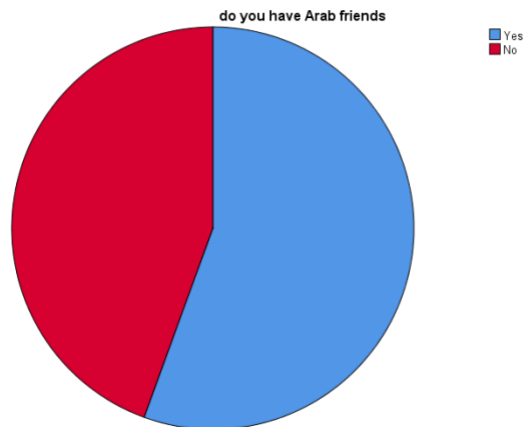
Diagram 4: Trust Towards Arabs



As shown in **diagram 4** above, 14.8% of Jewish respondents reported that they trust all Arabs, 70.4% reported that they trust some Arabs, and 14.8% reported that they trust almost no Arabs.

Diagram 5 below shows the ratio of Jewish respondents who do and do not have Arab friends.

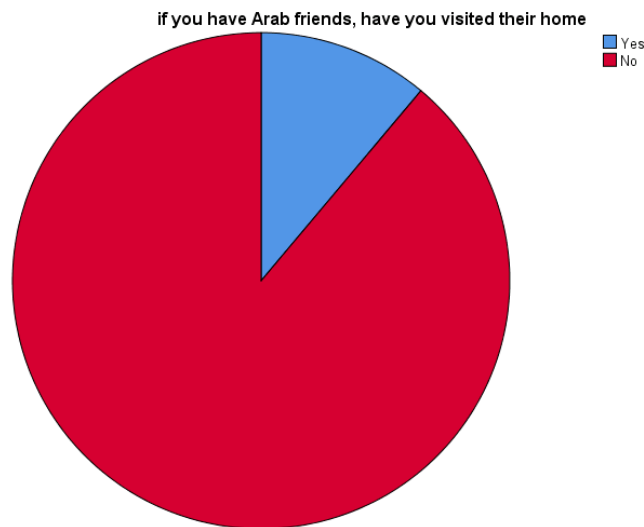
Diagram 5: Jewish Respondents who do and do not have Arab friends



As shown in **diagram 5** above, 55.6% of Jewish respondents reported having Arab friends, while 44.4% of Jewish respondents reported not having Arab friends.

Diagram 6 below shows responses from the Jewish respondents who reported having Arab friends as to whether or not they've visited an Arab friend in the last 2 years.

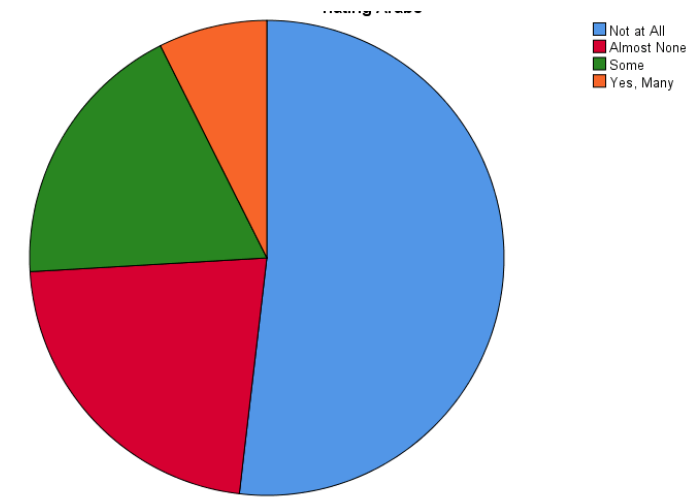
Diagram 6: Visiting Arab Friends



As shown in **diagram 6** above, 88.9% of Jewish respondents reported that they have not visited Arab friends in the last 2 years, and 11.1% of Jewish respondents reported that they had visited Arab friends in the last 2 years.

Diagram 7 below shows the Jewish respondents' attitudes towards Arabs in terms of hatred. There were 5 different answer options to choose from.

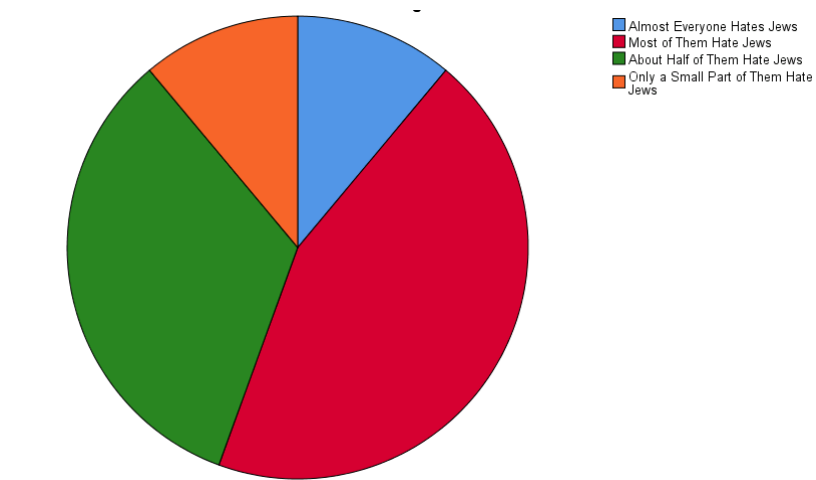
Diagram 7: Hatred towards Arabs



As shown in **diagram 7** above, 51.9% of Jewish respondents reported feeling no hate towards Arabs, 22.2% reported hating almost no Arabs, 18.5% reported hating some Arabs, only 7.4% reported hating many Arabs, and none of the Jewish respondents reported hating all Arabs.

Diagram 8 below shows the Jewish respondents' perceptions of Arabs' attitudes toward Jews in terms of hatred. There were 5 different answer options they could choose from.

Diagram 8: Perceptions of Hate

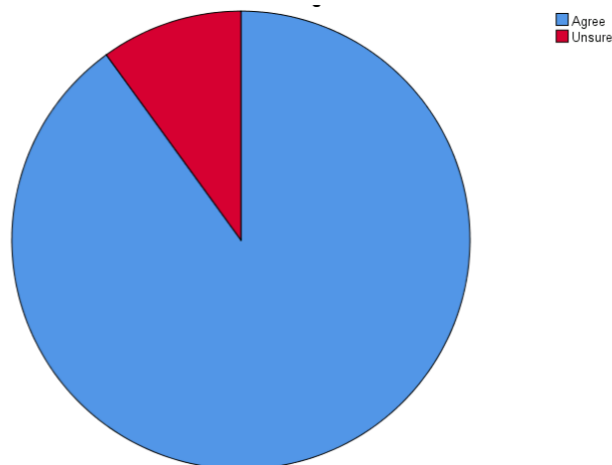


As shown in **Diagram 8** above, 11.1% of Jewish respondents reported that they believe that almost all Arabs do not hate Jews, 44.4% reported that they believe that a small portion of Arabs hate Jews, 33.3% reported they believe that about half of Arabs hate Jews, 11.1% reported that they believe almost all Arabs hate Jews, and none reported that they believe all Arabs hate Jews.

The results for the Arabic-speaking students are shown below, alongside the questionnaire items.

Diagram 9 below shows the responses to the question “I am willing to host a Jew.”

Diagram 9: Willing to Host Jew

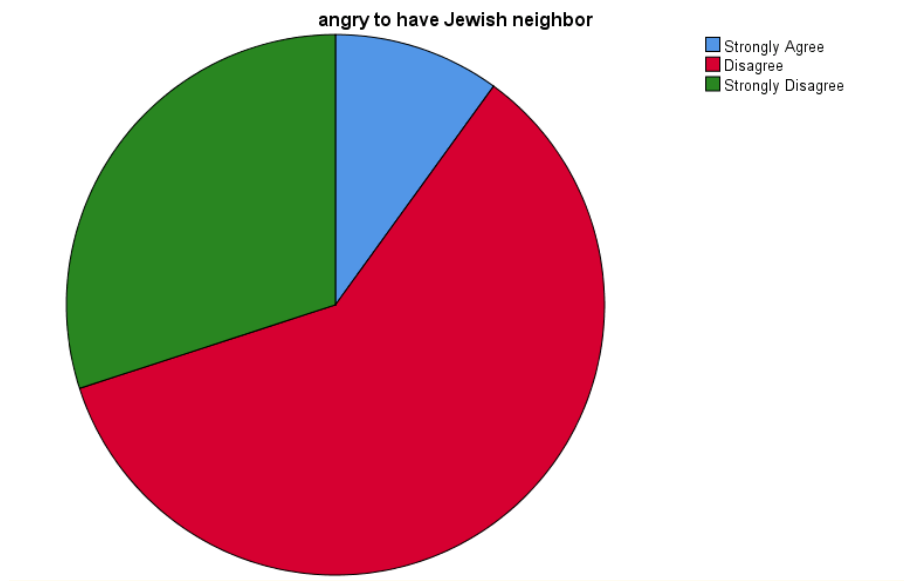


As shown in **diagram 9** above, the responses for “I am willing to host a Jew” were

- a. 0% responded strongly agree;
- b. 90% responded agree;
- c. 10% responded unsure;
- d. 0% responded disagree
- e. 0% responded strongly disagree;

Diagram 10 below shows the responses to the question “I would be angry to have a Jewish neighbor.”

Diagram 10: Angry to Have Jewish Neighbor

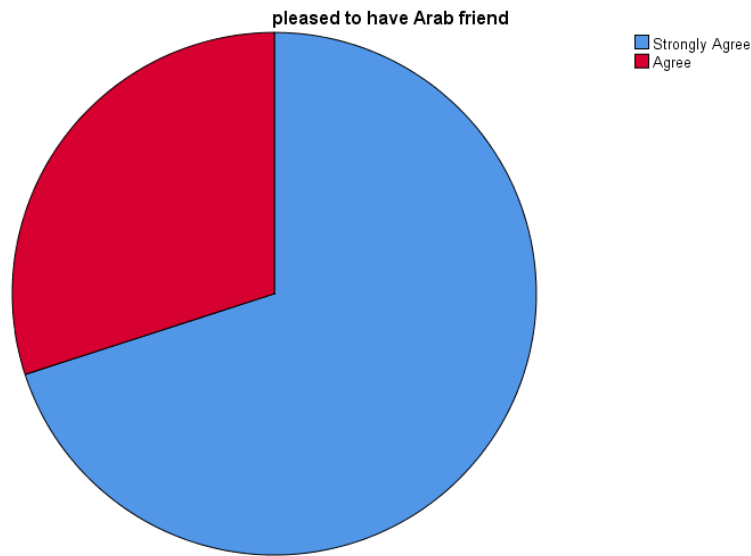


As shown in **diagram 10** above, the responses for the questionnaire item “I would be angry if I had a Jewish neighbor” were

- a. 10% responded strongly agree;
- b. 60% responded agree;
- c. 0% responded unsure;
- d. 0% responded disagree
- e. 30% responded strongly disagree;

Diagram 11 below shows the responses to the question “I would be pleased to have a Jewish Friend.”

Diagram 11: Pleased to Have Jewish Friend

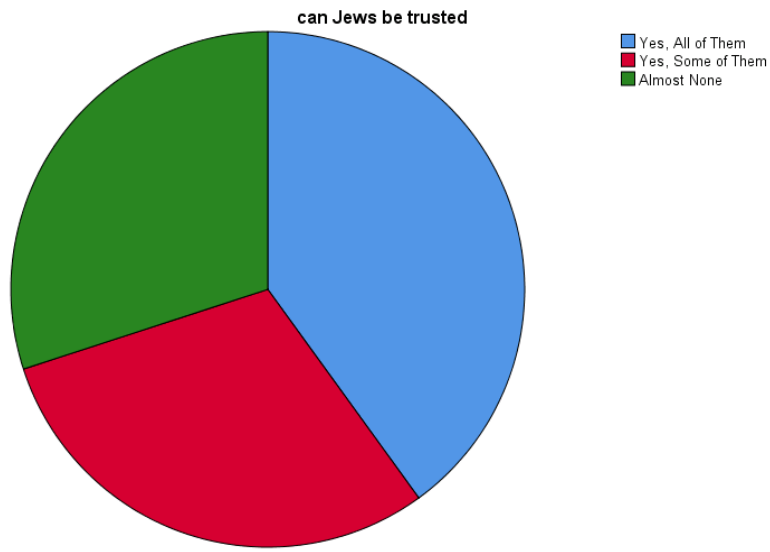


As shown in **diagram 11** above, the responses for the questionnaire item “I would be pleased to have a Jewish friend” were:

- a. 70% responded strongly agree;
- b. 30% responded agree;
- c. 0% responded unsure;
- d. 0% responded disagree
- e. 0% responded strongly disagree;

Diagram 12 below shows the Arabic-speaking respondents’ attitudes towards Jews in terms of trust.

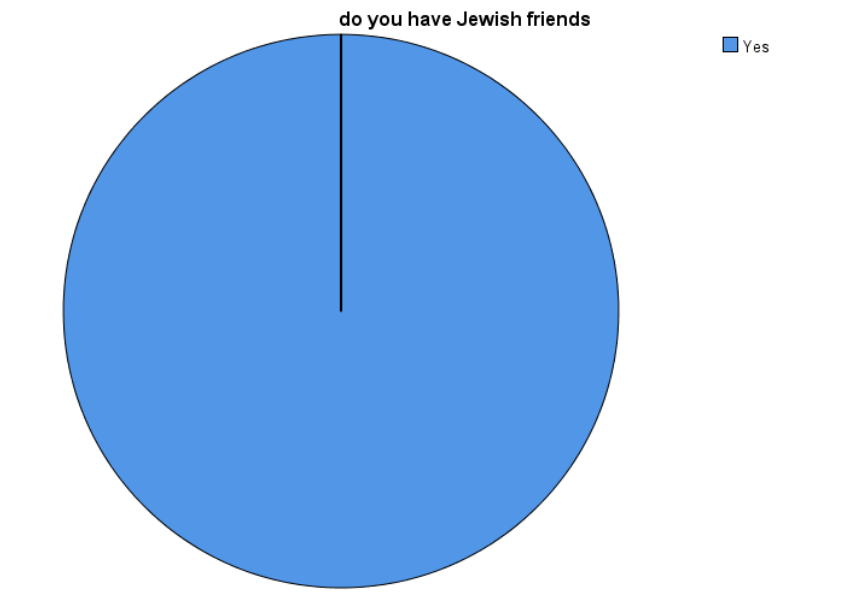
Diagram 12: Trust Towards Jews



As shown in **diagram 12** above, 40% of Arabic-speaking respondents reported that they trust all Jews, 30% reported that they trust some Jews, and 30% reported that they trust almost no Jews.

Diagram 13 below shows the ratio of Arabic-speaking respondents who do and do not have Jewish friends.

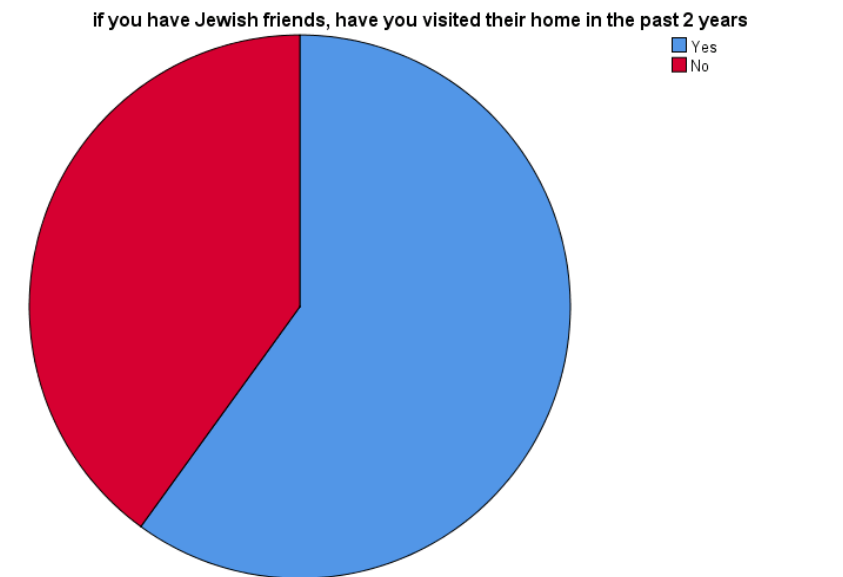
Diagram 13: Arab Respondents who do and do not have Jewish friends



As shown in **diagram 13** above, 100% of Arabic-speaking respondents reported having Jewish friends.

Diagram 14 below shows the responses from the Arab respondents who reported having Jewish friends as to whether or not they've hosted a Jewish friend in the last 2 years.

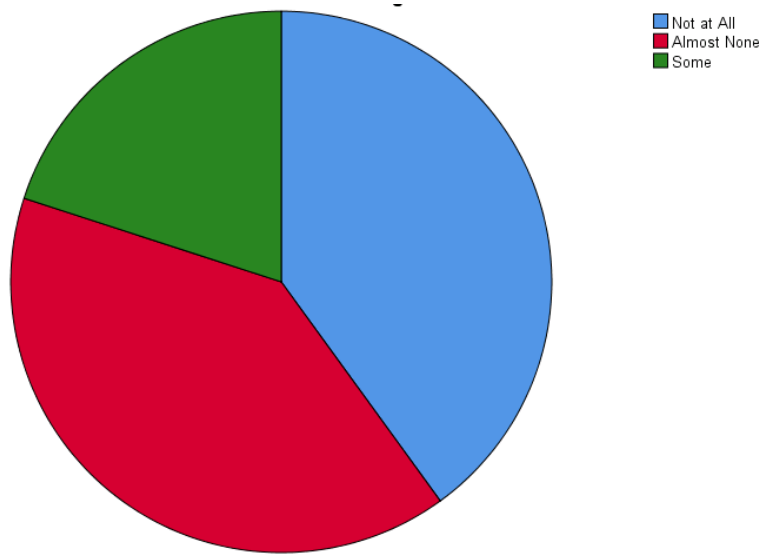
Diagram 14: Visiting Jewish Friends



As shown in **diagram 14** above, 40% of Arabic-speaking respondents reported that they have not visited Jewish friends in the last 2 years, and 60% of Arabic-speaking respondents reported that they had visited Jewish friends in the last 2 years.

Diagram 15 below shows the Arabic-speaking respondents' attitudes towards Jews in terms of hatred.

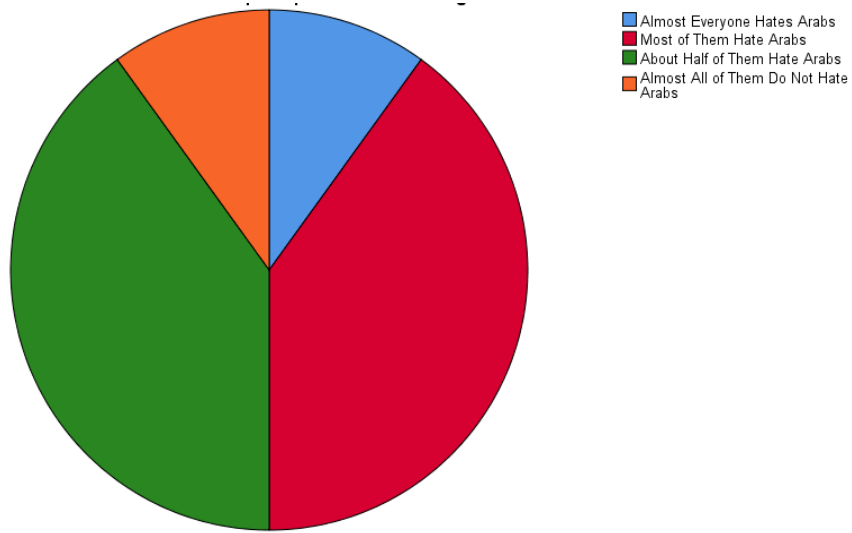
Diagram 15: Hatred Towards Jews



As shown in **diagram 15** above, 40% of Arabic-speaking respondents reported feeling no hate towards Jews, 40% reported hating almost no Jews, and 20% reported hating some Jews, and none of the Arabic-speaking respondents reported hating most or all Jews.

Diagram 16 below shows the Arabic-speaking respondents' perceptions of Jewish attitudes toward Arabs.

Diagram 16: Perceptions of Hate



As shown in **diagram 16** above, 10% of Arabic-speaking respondents reported that they believe that almost all Jews hate Arabs, 40% reported that they believe most of Jews hate Arabs, 40% reported they believe that about half of Jews hate Arabs, and 10% reported that they believe almost all Jews do not hate Arab.

Appendix E: IRB Approval



OFFICE OF RESEARCH SUPPORT & COMPLIANCE

THE UNIVERSITY OF TEXAS AT AUSTIN

*P.O. Box 7426, Austin, Texas 78713 · Mail Code A3200
(512) 471-8871 · FAX (512) 471-8873*

FWA # 00002030

Date: 05/15/2019
PI: Jessica Leitner
Dept: Curriculum and Instruction
Title: The Effects of Campus Recreational Programs in Israel on Attitudes of Arabs and Jews Toward Each Other

Re: IRB Expedited Continuing Review Approval for Protocol Number 2018-03-0046

Dear Jessica Leitner,

In accordance with the Federal Regulations the Institutional Review Board (IRB) reviewed the above referenced research study continuing review report and found it met the requirements for approval under the Expedited category noted below for the following period of time: 05/31/2019 to 05/30/2020. Expires 12 a.m. [midnight] of this date.

Appendix F: Seminar HaKibbutzim Ethics Approval



וועדת האתיקה המוסדית לאישורי מחקרי מרצים

29.5.2018

הצעת מחקר בנושא:

The effects of joint recreational activities on campus on the attitudes of Arabic-Jews students towards each other

הועברה לוועדה בתאריך: 5.2.2018

חוקר: פרופ' מיכאל לייטנר

החלטת הוועדה: ☐ אישור

☐ בקשה להבהרות/ מידע נוסף

☐ דחייה

☐ אחר: _____

ראי הערות בהמשך

האישור תקף לשנתיים עד לתאריך 30.5.2020

בברכה

ד"ר רינת ארביב-אלישיב

סמינר הקיבוצים – המכללה לחינוך לטכנולוגיה ולאמנויות | דרך נמר 149 תל אביב 62507 Namir Rd., Tel Aviv
קמפוס רמת אביב | טל: 972-3-6905439 סלס: 03-6901207 Fax: 03-6901207
www.smkb.ac.il | research_skb@smkb.ac.il

Appendix G: The Academic College at Wingate Ethics Approval

26 מרץ, 2018
(מסי פניה 154)
(דיון חוזר)

אל:

ד"ר מייקל לייטנר וד"ר פני שמשון

שלום רב,

הנדון: הצעת מחקר לוועדת האתיקה במכללה

וועדת האתיקה דנה בפעם השנייה בהצעת המחקר שלכם בנושא את השם:
"השפעת לימודים מרחוקים על עמדות סטודנטים ממגזרים שונים האחד כלפי השני".

לאחר דיון חוזר בבקשתכם ולאחר שסיפקתם חומרים נוספים לפי בקשת הוועדה, אני מאשרים לכם את ביצוע המחקר.

האישור הנוכחי תקף לשנתיים מיום קבלת מכתב זה.

אנו מאחלים לכם הצלחה בביצוע המחקר.

בברכה,
פרופ' יואב מקל
יו"ר וועדת האתיקה



העתיקים: חברי הוועדה

26 מרץ, 2018
(מסי פניה 154)
(דיון חוזר)

אל:

ד"ר מייקל לייטנר וד"ר פני שמשון

שלום רב,

הנדון: הצעת מחקר לוועדת האתיקה במכללה

וועדת האתיקה דנה בפעם השנייה בהצעת המחקר שלכם בנושא את השם:
"השפעת לימודים מוזהמים על עמדות סטודנטים ממגזרים שונים האחד כלפי השני".

לאחר דיון חוזר בבקשתכם ולאחר שסיפקתם חומרים נוספים לפי בקשת הוועדה, אני מאשרים לכם את ביצוע המחקר.

האישור הנוכחי תקף לשנתיים מיום קבלת מכתב זה.

אנו מאחלים לכם הצלחה בביצוע המחקר.

בברכה,

פרופ' יואב מקל

יו"ר וועדת האתיקה

העתיקים: חברי הוועדה

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